

78

THE
CHRISTIANS
SACRIFICE:

Much better then all the Legall
Sacrifices of the Iewes; and without the which,
all the said Legall Sacrifices of the Iewes,
even when they were in force, were not
acceptable to God.

*duplicate
4th D. 40. The*

O R,
A Logicall and Theologicall exposition of
the two first verses of the twelfth to the ROMANES,
with all the doctrine in the said two verses,
plainly laid forth, and fitly applied according
as these times do require
the same.

Wherein also besides the orthodoxall exposition
of the said words, divers other places of Scripture by the
way occurring, before somewhat obscure, are so
naturally interpreted, as that the iudicious
Reader shall thinke his paines well
bestowed in vouchsafing to reade
this Treatise following.

With the Authors Postscript to his children, as it were
his last Will and Testament vnto them.

LONDON,
Printed by WILLIAM IONES.

1 6 2 2.



TO THE RIGHT
HONORABLE AND
MOST TRVLV RELIGIOVS ROBERT
EARLE OF WARWICKE,
and Baron of Lecz.

AND TO HIS MOST HOPE,
FVLL YONG SONNE AND
heire, ROBERT Lord Rich.

*All increase of true pietie and honour in this life, and
euerlasting glory and happines in the life to come.*

Most Noble Earle, and Right Honorable Lord.



If David so well accpted of the
kindnes of Barzillai the Gilaa-
dit (though his subiect) perfor-
med vnto him in his distresse
by the treason of his sonne Ab-
saron, that being deuiered and
restored to his kingdome, he
did not onely offer Princely
entertainment to the said Barazillai himselfe, but

1. Sam. 17. 27.

THE EPISTLE

1. Sam. 19. 33.
36.

1 Kin. 2. 7.

1. Sam. 39. 44.
& 20. 33.

1. Sam. 15. 6.
Exod. 18. 17.

Num. 10. 31.

vpon his refusall thereof did also most graciously accept of his sonne *Chinham* to be in his Court: yea, if he were also so mindfull of the said loyall kindnes of *Barzillai*, that vpon his death bed he gaue charge to his sonne *Salomon* to shew kindnes to the sonnes of the said *Barzillai*, and to let them be of those that should eate meate at his table, because they had come to him when he fled from his sonne *Abolom*: yea, if mercilesse and vnnaturall *Saul* that would haue killed his owne sonne *Jonathan*, spared the *Kenites* for the kindnes of *Jethro* their father, 400 yeares before shewed to the *Israelites* in giuing good counsell to *Moses* for the better gouernment of the *Israelites*, and in directing of them in their iourneys in the wildernes, if (I say) *Dauid* so respected the kindnes of one of his subiects that ought in duty and alleageance to haue performed much more vnto him: and if that mercilesse *Saul* shewed kindnes to the *Kenites* for the kindnes of *Jethro* so long before shewed to the *Israelites*, much more may I poore man and forlorne creature acknowledge my selfe bound to performe all duety and seruice vnto your Honors, for the Honorable fauours of the Noble Earle of Warwicke now deceased vnto me, a meece stranger vnto him, and altogether vnknowue, but onely by the commendatorie testimonie of that graue and religious gentleman *Mr. Iohn Butler* of Toby Esquier, now also at rest with the Lord. Hauing therefore nothing else whereby to expresse my duety to your Honours, I am bold to present such as I haue, the rather, because as I dedicated the first fruits of my like labour to my old most Honorable Lord before mentioned, about

some

DEDICATORIE.

some 24. yeares past, euen before I was throughly knowne vnto him, and that because of his moit *Christiā* care for the churches of God in *Essex* where of he was Patron, so I thought I might the more presume of your Honorable acceptance of these my paines, the rather because in respect of my manifold infirmities by age, they may be my last. The more also that God himselte hath now honored your Noble house, and made it renowned in the Church, both by the profession of the Gospell, and also by the protection of the professors thereof, euen now to the third generation of your name, the more my selfe and all other that loue the Gospell haue cause to honor you: euen as the more any king aduanceth any subiect, the more all other subiects ought to respect such a subiect for his kings sake, yea we haue the more cause to pray also for your honors, so to continue still your honoring of the Lord, and of the Gospell most worthy of honor, as you haue begun, that your selues and your posteritie may yet be the more honored: yea, and this as a Minister of the Gospell I exhort you in the name of the Lord Iesus, that shewed me mercie in making me a Minister, that you continue so much the more so to do, by how much the more enemies the Gospell dayly hath, both of Atheists and of carnall professors thereof, and also and especially of papists: not onely in other countries but euen in our owne: and those euen of your owne rancke: I meane of the nobilitie it selfe: besides them of the gentry and other inferiours at the commaund of such superiours. Herein if ye shall overcome (as I

THE EPISTLE

Psa. 2. 10.
Reu. 17. 14. and
19. 10.
Mark. 8. 38.

2. Tim. 4. 8.
Iam. 1. 12.
1 Pet 5. 4.
Reu. 3. 4. & 21.

1. The. 4. 9. 10.

Heb. 6. 10. 11.

doubt not but that ye shall) oh how great shall your honor then be. One of you two now do sometime weare a coronet with other the like princes, and do sit in Parliament with one of the Lords Cheife Kings and Iudges of the earth. But the time shall come, when the Lord Iesus, the King of Kings and Lord of Lords, comming in the glorie of his Father, with his holy Angels: and sitting in iudgement vpon men and Angels shall crowne you both with crownes better then of the finest gold, euen of righteousness, life and glorie, which shall not fade: and shall also giue you both to walke with himself in white, yea to sit likewise with him in his throne, as himselfe hath already overcome, & sitteth with his Father in his throne. Are you not affected with these things, I doubt not but you are, & be ye so alwaies to the end. Yea as Paul hauing highly commended the The. salonians for such brotherly loue, that he needed not to write vnto them thereof, because they were taught (inwardly) of God, to loue one another, and so indeed aid, yet for all that exhorted them more and more to abound in so doing: and as the Apostle to the Hebrewes, hauing said that God was not vnrightheous that he should forget the worke and labour of their loue, which they had shewed to his name in hauing ministered to the Saints, and yet ministering, doth for all that desire euery one of them to shew the same diligence to the full assurance of hope to the end, so do I (Right Honorable) exhort you to do the like for the aduancing of the Gospell, and the countenancing and comforting of the professors, especially the sincere and painefull Ministers thereof euen to the end: that your present comfort from consideration & hope of the former glorie

DEDICATORIE.

glorie promised, may be the more enlarged in you. And verily ye haue the more need so to doe, because the enemies of the Gospell doe not onely increase and swarme, but also they thinke they doe God best seruice that doe most persecute it, and the professors & Ministers thereof, even to death it selfe. But hereof the Lord Iesus hath told vs before, that when it should come to passe we might not be offended neither meruaile at it. Heereby also all that loue the Gospell may be the better assured that they *are not of the world but of God.* This to such aduersaries is a most sure token of perdition, *but as them that are so persecuted of saluation.* Finally, this plainly bewrayeth that religion that is so bloudy and mercilesse to be the wisdom that is *earthly, sensuall and deuillish; because that that is from aboue is pure, peaceable, gentle, easie to be intreated, full of mercy.* Lastly heereby therefore all men may be the more encouraged to put forth their hands for the vpholding of the Gospell heere professed by vs, and of the professors and Ministers thereof, as likewise to do what els they can and may for the opposing, oppugning, and ouerthrow of poperie, and of the champions thereof: as whose cheife weapons for vpholding their abominations, are flandering of Gods seruants, crueltie, and treacherie, all which the Prophet saith *the Lord abhorreth.* If there were nothing else to condemne papists and to discouer them to be of the deuill, who *hath bin a murderer and a lyer from the beginning,* these onely were sufficient. And therefore these should the more prouoke all *that loue the Lord Iesus* to set themselves against *Rome* the daughter

Ioh. 6. 1. 2.

Ioh. 15. 19.
Phil. 1. 28.

Iam. 3. 15. 17.

Psal. 5. 6.

Ioh. 8. 44.

Psal. 137. 8.

ter

THE EPISTLE

Reu. 18. 3.

Psal. 9. 12.

Psal. 116. 15.

Pro. 30. 12.

Iudg. 5. 23.

ter of *New Babilon*, and to reward her as she hath served others. The rather because she shall as certainly fall, as old *Babilon* is long since fallen. Yea, I doubt not also, but that some yet striving tooth and naile to support her, shall at the last, and ere it be long, either in the sight of the truth, or in the loue of her riches be principall agents in her destruction. *He that in-quireth for blood*, and that daily bringeth to light the most secret murthers that are, and causeth such murtherers blood to be shed, and in iustice to be spilt on the ground, will at the last much more be reuenged of that *Roman Antichristian* bloody and trecherous brood, that hath betrayed and murdered, and dayly doth betray and murder so many thousands and millions of his *Saints*, whose death is most deare and precious in his sight. The greater any are the forwarder should they be in repressing this generation, whose teeth are as swordes, and whose iaw teeth are as knives to deuoure the poore of the earth, and yet are pure in their owne eyes. To behold one to murder another, and not to resist the murtherer what may be, is (as I heare) by our law, and as I am sure by the Law of God to be an after in shedding of blood.

How much more are they to be oppugned that liue by the blood and death of other. *Curse ye Me-rox* (said the Angel of the Lord) *curse ye bitterly the inhabitants thereof, because they came not to the helpe of the Lord, so the helpe of the Lord against the mightie. If they be cursed that came not to helpe the Lord* (or that came not to helpe when the Lord helpeth) in such a case, and that against the mightie, how shall they escape that come themselues forth, against the Lord,

DEDICATORIE.

Lord, and against his people, and yet for all that say they are for the Lord, and that themselves onely are his people? *As they that are blessed of the Lord shall be blessed: so they that are cursed of the Lord shall be cursed. Hath the Lord said and shall he not do it? or hath he spoken and shall he not make it good?* In this respect therefore as all men should be the more ready to opugne that man of sinne, and to helpe them whom he persecuteth, so especially they ought to feare the putting their hand or little finger, in the least degree to ayd him, and to vphold and repaire his state so long since decayed, and begun to fall. If *Ioshua* cursed before the Lord the man that should rise vp, and build *Iericho*, which notwithstanding we neuer reade to haue bin a bloudie Cittie, how much more may all they looke for a curse that rise vp to support *Rome*, that alwayes not so much before as since it hath beene the seate of *Antichrist* (I meane of the Pope) hath bin a most bloudy Cittie, and hath murdered more men, women and children, (of the Saints and of other) then euer had dwelt in *Iericho* before the said curse of *Ioshua*, from the first foundation thereof to the time of *Ioshua*? The blood of one *Abel* cryed to the Lord from the earth for such vengeance that the Lord so cursed the earth, and *Caine* himselfe for shedding the same, that he being made a fugitive and vagabond upon the earth cryed out unto the Lord and said, *My punishment is greater then I can beare.* Oh then how lowd is the cry of the blood of so many thousands as that man of sinne hath shed and dayly doth shed? Verily, as he hath a long time shewed himselfe to be the man of sinne, so all

b

men

Gen. 17. 33.

Num. 23. 8.

vers. 19.

Ios. 6. 12.

Gen. 4. 11. & c.

2. The. 2. 3.

THE EPISTLE

men shall shortly see him to be also the child of perdition. The longer the Lord hath suffered him to rage and reigne, and to exalt himselfe *about all that is called God &c.* and to sit in the Temple of God, and to shew himselfe as God, presumptuously forgiuing sinnes, dispensing with sinnes, casting downe to hell those whom God hath prepared for heaven, aduancing them to heaven, and canonizing them for Saints, that were traitores and rebels heere in earth against Princes, *and so speaking great thinges, and blasphemies, yea being full of blasphemies,* the longer (I say) the Lord suffereth him thus to do, the greater certainly, and that speedily will be his condemnation. This is so much the more manifest, by how much the more now he rageth and stormeth as a man hauing the panges of death vpon him. The deuill himselfe rageth the more, and did the more rent and teare the child possessed with him, by how much the nearer he saw his eiection to be; yea when Christ charged him to come out of him, and to *enter no more into him,* euen then did he rent him sore, and *laid him for dead, so that many said he was dead.* Phraao and the rest of the *Aegiptians,* notwithstanding all the great signes & wonders the Lord had wrought amongst them, did then most cruelly oppresse the *Israelites* when the Lord was neere to deliuer them, and to overthrow the said Phraao and all his hoast in the red sea. As therefore *Moses* said to the *Israelites* greatly fearing and murmuring, when they saw Pharaoh following them behind, hard at the heeles, and the red sea before them, *Fear ye not, stand still, and see the saluation of the Lord; for the Aegip-*

Reu. 13. 5, 6, &
17. 3.

Mark. 9. 20.

vers. 25.
vers. 26.

Exod. 14. 13.

DEDICATORIE.

Aegyptians whom ye haue seene ye shall neuer see againe, so may I and all other the Lords Ministers say to all the Lordes people now fearing because of the *Romanists* present raging, and preuailed against the Churches, *Fear not, stand still, and see the Saluation of the Lord.* For the time cannot be far off when this great *whore of Rome* shall be iudged and burnt with fire, and her Citty laid wast and desolate. Then shall all her friends howle and cry as bitterly, as euer they merrily reioyced and triumphed and much more then euer they made the Lords people to weepe and mourne. As therefore Right Honorable, you are wise, iudiciously to consider of these things: as you are godly to helpe the Lords people against the mightie by your daily praiers, for performance of his promises in confounding his said mightie aduersaries, and doing to them as sometimes he did to *Midian*, and *Sisera*, and *Isabab*, and to other his old enemies, so be you also strong in the Lord, and in the power of his might, to do whatsoever you now may or shall hereafter be able to do, by your selues, or by your acquaintance of like place and honor with your selues: yea also, with all such as ouer whom you shall haue any authoritie from his most excellent Maiestie. Too much is knowne to be done for the said enemies of the Lord, euen by the papists heere at home, and much more is done then is knowne. Shall therefore such friends of the Lord as your Honors are, doe little for him, and for his people? *God forbid.* As therefore the Apostle exhorteth the *Hebrewes* to consider one another & to prouoke vnto loue and to good workes in generall, so I be-

Reu. 17. 16. and
18. 18.

Psal. 83. 9.

Ephes. 6. 10.

Heb. 10. 24.

THE EPISTLE

Psal. 137. 7.

Cal. 5. 7.

seech you to suffer the wordes of exhortation to do the like in this speciall against that *Belzebub of Rome*, and all his deuouted and sworne friends: that by your noble examples, all other may be the more prouoked to doe the like also. Do the new *Edomites* cry one to another against the Church. *Rase it, Rase it, euen to the foundation thereof, and shall not all that loue the Lords Ierusalem* cry the like against the new *Babylonians* the enemies of the Lords said *Ierusalem*, for whose downefall and vtter ruine we haue so many promises deliuered in the *presentence*, as certainly to assure vs of their performance, as if they were already performed? Farre be this from all such noble spirits as yours is. Hate you therefore that shamelesse and gracelesse Whore of *Rome*. Hate her (I say) and all her bauds the *Iesuites* and other *Seminarie Priests*. Hate them, hate them with perfect hatred. The more you shall hate them, the more assurance you shall haue of the loue of God towards your selues: especially if with the hatred of them you shall loue all them that do hate her and hers. You haue most worthily begun. Since also your beginning, you and your noble ancestors haue run well. Let nothing hinder your obedience to the truth vnto the end. Let none take your crowne from you. *That crowne* (I say) that much more excelleth all the Crownes and Diadems of all Emperors Kings and other Princes in the world, then all the said Crownes and Diadems doe excell the basest pebble-stone that is. It may be also that sometimes you may with other your like Peeres of this Kingdome speake a word in such a season to his most
excl.

DEDICATORIE.

excellent Maiestie, for the helping of other Churches abroad, against the furie of their *Antichristian Roman* aduersaries, and for the repressing of Iesuites, Seminarie Priests and other obstinate & traiterous harted Papists at home, It may be (I say) that you with other may speake a word in such season that shalbe *as apples of gold in pictures of silver*: both for the greater glory of God and also for the better comfort of the Churches, and the like safetie of his Maiestie himselfe, of his Royall posteritie, and of all his kingdomes. As the Lord sometime in the very like case *curst him* that did *the worke of the Lord negligently, and kept backe his sword from blood*: so shall all Princes and other most certainly be blessed, *that in these distresses of the churches shalbe mercifull (according to the mercie of God, whereby themselves haue bin aduanced) for they shall obtaine mercie, and their said mercie shall reioyce against iudgement.*

Pro. 25. 11.

Ier. 48. 10.

Mat. 5. 7.
Luce. 2. 23.

As hitherto Right Honorable I haue directed my speech to both your Honors ioyntly, so giue me leaue now to conuert my selfe to you my yong Lord more especially, whom before in the inscription of this my epistle dedicatorie I haue mentioned. And so much the more do I presume thus to do because you are not nobly defended onely according to the flesh, but also because you come of a stocke as noble for religion and the profession of the Gospell. For of my knowledge you are now the fourth of that Honorable house in a right line that haue bin renowned in the Churches for profession of the Gospell, and fauour vnto the professors and Ministers

THE EPISTLE

thereof. Your Honorable great Grand-father maintained in his house learned Mr. *wright*, afterward called from thence to be Preacher at *Ipswich* in *Susfolke*: & then from thence remoued to *Dinnington*, where yet (I hope) he remaineth, a graue reuerend and vigilant pastour. My selfe also once being at *Hampson-Court* about some 43 yeares past, when Doct. *Some* was to preach before most renowned Queene *Elizabeth* of most blessed memorie, did there see your said Nob'e great Grand-father, in his humilitie to be as carefull (yea also painefull) to see all things in pulpit to be fit for him, as if he had beene some inferour officer in the chappell to haue looked vnto such things. Of your late Nob'e Grand-father the memoriall was and is most sweet and precious, and will neuer die. Of your most Noble Father I haue said ynough before in this my epistle dedicatorie to him and your selfe. Heere also may not be forgotten the most virtuous and gracious Countesse and Ladie your Mother, of pietie and modestie a most worthy patternne to all other Noble women of like sort.

How good also is the Lord vnto you in your christian education and instruction vnder Mr *Colens* the godly and painefull pastour of *Brainetree*, as it were at the feete of *Gamaliel*? In which respect it may be said of you as *Paul* writeth of *Timothie*, that you from your childhood haue learned and knowne the holy Scripture. Therefore also all that know these things may the better hope the like of you, that *Paul* testifieth of *Timothie* touching the faith of his Grand-mother and Mother, yea in a degree higher

viz

Act. 22.3.

2.Tim. 3.14.15

DEDICATORIE.

viz *that the faith which dwelt first in your* Honorable great Grand-father: secondly in your Grand-father, thirdly both in your Noble Father and Mother *dwelleth also in you.* All these things considered I may well say, that you are not onely Nobly descended, but also Royally euen of the blood Royall of heauen, of God himselfe. So also you are a greater heire then of an earthly Earledome, euen of the Kingdome of heauen: and heire together with *Christ Iesus of an heavenly inheritance, immortall &c.* And for your preservation vnto this inheritance, the Angels not onely pitch their tents *round about you, but God himselfe also guardeth you with his power, and compasseth you about with his fauour.* God therefore being greater then all, you may no more doubt of your preservation to the foresaid heavenly inheritance and Kingdome, then you may doubt of the power of God. As you are heire apparant to an Earle, and may hereafter be an Earle, you haue men to attend vpon you: but as you are such as before I said, you haue the glorious Angels of heauen to waite on you, *and to beare you in their hands &c.* In the resurrection you shall not onely be as the *Angels of God in heauen, but you shall be also like vnto Christ Iesus himselfe: being where Christ Iesus is, and beholding the glorie of God &c.* O Right Honorable, were *Peter James and Iohn* so rauished with the sight of Christ Iesus his transfiguration onely for a time, that they prayed him they might neuer depart from that mountaine wher they saw him so transfigured: How therefore ought your Noble heart to be rauished with the certaintie of the euerlasting promises? There-

2.Tim.1.5.

Rom.8.17.

1.Pet.1.4.

Psal.34.7.

Ioh.10.28.

1.Pet.1.5.

Psal.5.13.

Psal.91.11.12.

Mat.22.30.

Mat.17.4.

THE EPISTLE

Psal. 116. 12.
Luk. 12. 40.

1. Chron. 28. 9.

2. Chron. 15. 2.

Psal. 29. 2.

1. Sam. 2. 7. 8.

Psal. 113. 7.

Therefore also reioyce more in these things, then in all your earthly honors whatsoeuer. And as the Lord hath thus highly honored you, so labour you (I beseech you) to honor him accordingly: nor so much considering what benefits *you haue receiued from him* for this life, and for the life to come, as deliberating with your selfe *what to render vnto him* in behalfe of them. *Vnto whom much is giuen, of him much is required.* So shall you indeed present your selfe such a sacrifice as in the treatise following you shall see the said mercies of God to bind you vnto. The same that *Dauid* said to *Salomon*, *know the God of thy Fathers, and serue him with a perfect heart &c.* *Euen the same* I beseech you to consider to belong vnto you. So shall you be sure of that that *Azariah* said to *Asa*, namely that the Lord will be *with you, while you be with him &c.* As you are *one of the sonnes of the mightie*, so *giue vnto the Lord glorie and strength: yea the glorie that is due vnto his name.* He that onely aduanceth *whom it pleaseth him, can also bring low them whom before he hath aduanced.* As young as you are, you haue seene meane persons aduanced to great honor: and Noble Houses brought to desolation. Let not your tender yeares preiudice your consideration of these things. For in this treatise you shall afterward see, that men may too long deterre the sacrificing of themselues vnto God, but they cannot begin to soone. And indeed what subject can begin too soone to serue such a soueraigne as will entertaine him into any speciall service? That you may so do, beware (I beseech you) of flatterers: beware of euill counsell to the contrarie: both
of

DEDICATORIE.

of superiours and also of equals. *Let the testimonies of the Lord be your delight, let them be your counsellors.* yea persons also of such eminencie haue neede likewise to beware of seruants. For euen such sometimes doe more preuaile by euill suggestions, then the graueſt learnedſt and godlieſt diuines can do by their beſt inſtructions. Notwithſtanding as the Apoſtle ſaith, *I am perſwaded better things of your Honor :* and ſuch as beſeeme all Chriſtian wiſedome : viz that you will continue according to your beginning: *growing like a Cedar in Lebanon, flouriſhing like a palme tree in the Courſes of God; bringing forth fruit in your old age : and being then (in your inward man) fat and in good liking.* Therefore to conclude with the wordes of *Peter*, as your Lordſhip ſhall grow in age, ſtrength, ſtature and outward comelineſſe of perſon, ſo I beſeech you all ſo to endeauour to grow in grace, and in the knowledge of our Lord Ieſu Chriſt.

To ſpeake againe ioynctly to both your Honors, although my labours following be not worthy to be preſented to ſuch Honorable perſons, yet as God himſelfe towards the building of his Tabernacle, as well accepted the ſmall gifts of the poore ſort, viz *goates haire, red ſkinnes of Rames, and badgers ſkinnes &c.* as he did of *the bracelets and euerings, and tablets, and other Jeweles of gold, offered by the Princes, and other the richeſt ſort of the Iſraelites,* ſo I do humbly craue the like acceptance of this my poore treatiſe in my old and poore ſtate preſented vnto your Honors in teſtimonie of my thankefull minde for thoſe fauours I receiued long ſince of that moſt Noble Earle late deceaſed, and now in heauen reſting

c

Pſal. 119. 14.

Heb. 6. 9.

Pſal. 92. 12. 13.

1. Pet. 3. 18.

Exod. 35. 22. 23.

from

THE EPISTLE

Reu. 14. 13.

Seneca,
epif. 82.

Cicero, de
senectute.

De officio, lib. 1.

Dionysius Halicar.
lib. 4.

Philipp. 2.

from all his labours, and enioying the fruite of all his workes. Indee de Right Honorable, my thankfull minde for the said favours required, the later I present these my labours unto you, the more exact in all reason they should haue bin, because as every Grammer scholler hath learned, that *Gratia ab officio quod mora tardat abest*, So Seneca hath also we'l sayd, *Beneficia crescunt mora, tantòq; plus solvendum quantò tardius. Ingratus est qui beneficium reddit sine usura.* Whereunto agree the wordes of Tullie, *Terra nunquam sine usura reddit quod accepit, sed alias minore, plerunq; maiore cum senore*: and elſewhere, *Beneficio provocati imitari debemus agros fertiles, qui multò plus afferunt quam acceperint.* And as in the beginning of this my Epistle, by ſome diuine examples, I ſhewed that the kindnes of Ancestors is to be remembred to their posteritie, ſo *Dionysius Halicarnasæus* by the light of nature ſpeaking of a worthy *Romane*, ſaith, *Quamdiu ipse vixit, illi nos decuit pro beneficijs habere gratiam. Nunc verò postquam fato functus est, posteris eius referenda est: ne videamini cum corporibus simul defodere beneficiorum memoriam.* These things I acknowledge ſo much the more to oblige me vnto both your Honors in reſpect of the honorable fauors of the late moſt Noble Earle vnto me; Notwithſtanding as *Tullie* againe ſaith, *Malui me tibi debere conſiteri, quam cuiquam minus prudenti non ſatis gratus videri*, ſo ſay I to your Honors, I had rather acknowledge my ſelfe to owe to you more dutie (being as I am) then to any that cannot well iudge ſeeme not at all to be thankfull. For a though according to the former wordes of *Seneca* benefits doe require

DEDICATORIE.

require so much the greater thanks by how much the late: they are performed, yet according also to other words of the same *Seneca*, in the same epistle *Beneficium non quantum sit, sed a quali profectum animo perpenditur*, I doe likewise hope that your Honors will not so much regard this my gift it selfe, as esteeme of the mind where with I present the same. In hope whereof, as likewise of your pardon both of my boldnes in dedicating the same vnto you, and also of my tediousnes in this my epistle, I now being going *the way of all the earth*, as *Ioshua* said to the *Israelites*, and *Dauid* to *Salomon*, and being ready to be dissolued, and to lay downe my earthly *Tabernacle*, and the time of my departing being at hand, and so being shortly to take my leaue of all the world, doe also in the meane time most humbly take my leaue of your Honors, not ceasing whiles I liue to pray for your long continuance heere, with a daily encrease of grace and honor, and for your euerlasting happines and glorie in the world to come.

Iosh. 23. 14.

1. Kin. 2. 2.

Philippi. 1. 23.

2. Tim. 4. 6.

From my poore lodging in
the poore Hospitall cal-
led *S. Bartholomewes*
by *Sandwich* in *Kent*.
August 20. 1622.

Your Honors in all
dutie most humble
to be commanded.

THOMAS STOVINGTON.

1914

Received of the Treasurer of the
Board of Directors of the
City of New York
the sum of \$100.00
for the year 1914

Witness my hand and seal
this 1st day of January 1914

Mayor of the City of New York

Comptroller of the City of New York

Recorder of the City of New York

City Clerk of the City of New York



TO THE CHRISTIAN
Reader.



Eloued;

I am not ignorant of two other treatises already published, in Title somewhat like to this of mine following: the one only translated into English, and compiled by another; without a name expressed. The other being the worke of a godly brother amongst vs, Master

Thomas Cooper. Notwithstanding because neither the one nor the other, either in matter or in forme doe agree with this of mine, therefore as I feare no disgrace to mine by theirs, so I wish no prejudice to theirs by mine. The godly minded reader may well make use both of theirs and of mine. Yet this without any disgrace to either of theirs I may safely say, that herein mine differeth from theirs, both in handling a speciall place of Scripture, and also that in the interpretation of the said Scripture, I discusse diuers points of doctrine, making such particular application of them, as the times require. Now whereas in this treatise vpon the second verse, I write somewhat largely, and it may be in some mens conceite, somewhat sharply against conformitie to this world: I desire such as shall so thinke to consider that the more generall the fault is, as well of them that would be accounted louers of the Gospell, as of them that are open contemners and scornors thereof, therefore also it is the more dangerous, and for curing thereof requireth the more sharpe reprehensions. The bitterer any poison is, the

To the Christian Reader.

Isay. 3. 12.
Zeph. 1. 8.

Heb. 6. 9.
Mark. 8. 24.

Ecclef. 12. 11.

Isay. 6. 6.

more any ointment or plaister smarteth, the more effectually for the most part such portions and ointments and plaisters doe worke in or upon them to whom they are administred. Such also as shall so iudge of my writing I entreate further to consider how sharply the Prophets haue enuoyed, and how fearefull iudgements of the Lord they haue thundered out against offenders in this kind. The Prophets indeed were immediatly sent and commanded of God to speake that which they spake. But why? Because the ordinarie Priests and Levites, either did not that which they should haue done, or were not regarded in doing thereof. This therefore is no iust exception against the Ministers declaiming and exclaiming against this sin in these dayes: neither is it any excuse at all for any so sinning. The grace of God in the Gospell doth not tolerate but aggravate such things. Notwithstanding I doe not alike condemne all persons in like sort offending: but the sin it selfe I condemne alike in all. Some infected with this disease of the fashions I grant do diligently heare the word: yea rise early (though of great place and state) to go some miles to heare the word; and do often heare it against such fashions, and yet reforme not themselves therein, what then? Shall I iudge them so to come rather to shew themselves, then for love of the word? I dare not be so uncharitable. I know better things by some of them, and such as accompanie saluation. God openeth not the eyes of all to see all at once. I do not therefore so much wonder thereat, as hope and pray they may still come, that so at the last they may heare that, whereby they may be converted and reformed. The wordes of the wise are as goades and nailes &c. The more therefore any are pricked with such goades, the more they will be quickened: the oftener such nailes are smitten, the deeper they will pierce. A little coale from Gods altar may grow, yea will grow to a great fire.

The women indeed that in these daies are so shameles as to poule their heads, (so likewise changing their sex, and opposing themselves to the expresse word of God, are also most hopelesse. Yet if any of them shall come to the word, though nothing lesse minded then to profit by the word, they may for all that be
either

To the Christian Reader.

either caught by the net of the word, and converted; or else be so peirced with the nailes of the word, as that the same may enter as deeply into their heartes for their confusion, as the naile of Isael the wife of Heber peirced and was stricken into the temples of Sifera his head to his destruction.

That which afterward I haue written for the reuerence and maintainance of the Ministers of the Gospell, I haue not without griefe written, to see the great contempt and strange neglect of such Ministers, as are both in their ministrie most faithfull and laborious, and for their life and conuersation most unblameable. For doth not many a man of any great abilitie, and kind disposition, better respect a seruant that hath bene with him some yeeres, and faithfully also serued him during the said time, then many that would be taken great professors, doe respect their Ministers, though neuer so long and painefully preaching vnto them? Do not also such persons by some preferment more bountifully reward such seruants at their departure from them, then such people do reward such Ministers, euen whilst they are with them? And may not such iudgements of God be feared against the whole land for this sinne as heretofore haue bin executed vpon other people for the like? The same I say for that which I haue written of the itching eares of some to heare other preachers farther off dwelling, with neglect of their owne, and neerer dwellers, though they cannot iustly except any thing against them: yea I haue written the more in this behalfe, not onely because of the great disouragement of such their owne and other neere dwelling Ministers, but also because sometime such itching eares vpon a light report of some stranger preaching 3 or 4 miles off on the Lordes day going to heare him, & haue lost their labour, heard no Sermon at all.

That notwithstanding which I haue written of hearing the next dwelling Preachers after their owne, rather then further dwellers, I doe not meane of Preachers in the same Cittie or Towne that hath diuers Churches, because in such places further dwellers may be heard after their owne Preachers without any great labour of the hearer, and without any preiudice to

neauer

Iud. 9. 21. & 5.
16.

To the Christian Reader.

neerer dwellers. In such places more libertie may be used, then where farther dwellers cannot be heard without more labour, then is fit to be taken on the Lords day.

Neither also do I so condemne all hearing of further dwellers (mens owne or neere dwelling Preachers not being neglected) but that in some extraordinarie causes, and at sometimes, for comfort of afflicted consciences, or for resolution of some doubtful minde in some things, men may heare some furthers dwellers, whom they shall understand either to preach of such a text as may minister most comfort to such troubles of conscience, or to handle such points as are especially doubted of: Provided notwithstanding that it be no ordinarie matter, neither often but seldome.

These things I haue heere promised to prevent all misconstruction of any thing in this treatise by me written: and consequently to auoid all offence by such misconstruction. If any other thing shall seeme strange, I hope that loue and iudgement shall qualifie the strangenesse thereof.

Loth I am, and very loath to offend any of Gods children. But touching such as are so curious that nothing will please them: and that rather read mens workes to carpe at them then to profit by them: seeming alwaies to learne and yet neuer attaining sound knowledge, I care not to please their humors.

Thus craving thy prayers for my owne comfort in my old & weake age, and for the blessing of God vpon this my Treatise, that many may present themselves such sacrifices to God as in this Scripture berequireth, and may also according therunto take the more heed of all conformitie to this world, and be the more carefull to be reformed in their minds &c, I commit thee to God, and to the word of his grace, whereby we may all be built vp, and at the last haue that inheritance which he will giue to all them which are sanctified.

Thine vnfaignedly
in the Lord Iesus.

From my poore lodging, in
the poore Hospitall called S.
Bartholomewes by Sandwich
in Kent. August 21. 16 22.

THOMAS STOVGHTON.

2.Tim. 3.7.

AQ. 20.32.



THE CHRISTIANS SACRIFICE.

ROM. 12. 1. *I beseech you therefore brethren, by the mercies of God, that you present your bodies a sacrifice, living, holy and acceptable to God, your reasonable service. 2 And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, that acceptable and perfect will of God.*

CHAP. I.

The first Chapter, concerning the coherence of this Text and all following to the end, with the former eleven Chapters, and the doctrine in them deliuered.



IN all the former part of this Epistle, the Apostle after the restitution of his loue vnto these *Christian Romanes*, by his gracious saluration of them, and holy thanksgiuing vnto God in their behalfe, as also by his earnest prayers for them, hath chiefly and principally laboured

B

in

The points of doctrine handled in all the former Chapters.

in deliuering certaine maine and fundamentall points of Religion; yet not so wholly and altogether, but that sometimes he inserteth some exhortations, according to occasion offered by the particular doctrines handled by him.

The points of doctrine before deliuered, are especially these: First, the corruption of all men, Iewes and Gentiles by nature, in transgressing the law of God, together with the wrath of God deserved thereby, in the latter part of the first Chapter, and so forward to the end of the second; shewing notwithstanding by the way, that the Iewes were deeper in that corruption then the Gentiles, in respect of their greater knowledge; and that yet God had bin very patient and long-suffering towards them, thereby the better to leade them to repentance.

Secondly, proleptically to prevent an objection he sheweth that their greater sinne did not prejudice their prerogative aboue the Gentiles, by the word of God onely vouchsafed vnto them, and to no other nation; and so preventing some other objections to make way to the doctrine of iustification by faith alone, without the works of the law either ceremoniall or morall, performed by meere naturall men, or in part sanctified by grace; he handleth this point largely in the third and fourth Chapters, amplifying the same by diuers effects and fruites thereof, and declaring the grace of God therein to be the greater, because God vouchsafed the same, when they that were so iustified by him, were his enemies, &c. Chap. 5.

In the sixth Chapter he hath shewed the said grace of God in so iustifying men, not to giue libertie to men to sinne, but to bind men to make the more vse of the death and resurrection of Christ, to the dying vnto sinne, and liuing vnto righteousness; and giuing their members as plentifully, as truly and as cheerfully vnto righteousness, as euer before they had giuen them vnto sinne and vnrightheousnesse.

In the seventh Chapter he sheweth in what maner we that now liue vnder the Gospell are freed from the Law, and

and how we are dead vnto the Law, and yet that the Law is still necessary to shew vs our corruption, remaining in the best, and being so forcible that manytimes it maketh them to do that that they should not, and the which by grace they would not doe: so that euen the very best (though as holy as *Paul*) may crie out of their miserable estate in that respect, and yet the more giue thanks to God for their deliuerance from the same by Iesus Christ.

In the eight Chapter he insifteth in the former priuiledge of them that are deliuered by Iesus Christ from their miserable condition by sinne remaining in them, declaring not onely that all that are in Christ Iesus are freed from condemnatiō, and who they be that so are in Christ Iesus, but also that they are by the same Iesus Christ adopted to be the children of God and heires of God with Christ, and endued with the Spirit of God, whereby not to feare, but boldly to pray with assurance of being heard, and that all things shall worke together for their good, By occasion whereof he briefly sheweth the causes of the former benefits, freeing vs from all feare, and concluding that nothing whatsoeuer shall separate vs from the loue of God in Christ Iesus.

In the ninth Chapter making protestation of his great loue vnto the Iewes, in respect of many priuiledges of God vnto them, and shewing who were the true seed of *Abraham*, he handleth two great points: one, of election of some to saluation: another, of reprobation of some to condemnation; without respect of good workes in the one, or of an euill worke in the other, onely of his owne will, and yet without any iniustice.

In the tenth Chapter, further professing his loue to all *Israell*, by praying from the desire of his heart for their saluation, with the causes of his said prayer, he taketh occasion to shew the difference of the righteousness of the Law and of the Gospell, prouing that both Iewes and Gentiles that are partakers of the righteousness of the Gospell shall be saued, one meanes whereof he sheweth to be

calling vpon God from a true and liuely faith, wrought through the preaching of the Gospell; for that cause shewing how acceptable the Ministers of the Gospell should be to all them to whom they preach the Gospell: and prouing that although the Israelites had had the Gopell, yet they had not beleued and obeyed it; and that therefore the Lord had threatned to take away his word from them, and to giue it vnto the Gentiles, that by their beleeuing thereof and obedience thereunto, he might prouoke the Iewes to the like ieaousie and indignation (as it were) whereto they had prouoked the Lord, because they had not beleued and obeyed his word. So he concludeth the Chapter with the doctrine of the calling of the Gentiles, long before foretold by *Moses* first, and afterward by *Isaiah*, and that because of the disobedience and rebellion of the Israelites.

In the eleuenth Chapter proleptically he intreateth at large of a remnant notwithstanding of the Israelites by grace onely to be saved, and of another calling yet of them, by a new couenant to be made with them, euen an euerlasting couenant that should neuer be changed; repressing notwithstanding the Gentiles from insulting in the reiection before made of the Israelites, and admonishing them to feare their owne reiection, by the example of the reiection of the Israelites; comforting them for all that, by assuring them that the Iewes and they should be made one people to God; and so concluding the whole doctrine of Gods mercie towards the Iewes and Gentiles, by an holy acclamation of the deep riches and knowledge of God, and of his vnsearchable iudgements in that behalfe.

These points of doctrine being largely before handled by the Apostle, which now briefly I haue recapitulated, the Apostle in the next Chapter and in the Chapters following commeth to application, and exhortation, euen to such a life as becometh such doctrine. Now before we speake particularly of the two first verses of this twelfth

twelfth Chapter before set downe, let vs first of all obserue this point, that *Doctrin* and *exhortation* must be ioy-
ned together. Doctrin must be first, then exhortation. Both
must go one with another. The one without the other, is
not sufficient. This is the course of this our Apostle, and
of other, almost in all their Epistles. And this our Apostle
saith, that *the whole Scripture giuen by inspiration from God,*
is profitable, first for *doctrin*, then for *reprooffe*, (that is, for
confutation of all errors contrary to true doctrine) *for cor-
rection and instruction in righteousness:* in which place, as the
two first concerne doctrine, so the two latter concerne
dehortation from all sinne, and exhortation to all pietie;
both which are comprehended in one word. For to *suffer*
the words of exhortation, signifieth as well reprehension of
vice, as exhortation to vertue. So doth the same word be-
fore in the same Epistle. The same is taught by the Apo-
stles charge to *Timothie* to *preach the word*, whereby he
meaneth the doctrine of the word: and then he addeth,
reproue (viz. errors) *rebuke* (viz. vice) and *exhort* (viz.) *to*
all vertue. I might alledge that to *Titus*, and many other
the like testimonies: but these are sufficient.

This is the more necessarie, because we are *living stones*
of a spirituall house: and doctrine is as the foundation, vpon
which we are built; being (as it were) mortised into
Christ Iesus the chiefe corner stone, for the better holding vs
together without swaruing one way or other: that so be-
ing framed together, we may also grow up (or rise) in him
to an holy temple, and an habitation of God (himselfe) through
the Spirit. And according to this we are elsewhere also
called the temples of God, inhabited by the Spirit of God: and
our bodies are said to be the temples of the holy Ghost. As
therefore the building and the foundation must go toge-
ther; the foundation without a building vpon it, being
nothing, but arguing the folly of the layer thereof; and the
building without a foundation, soone decaying and com-
ing to ruine: so doctrine and exhortation must go to-
gether; the former being first layed; and by exhortation the

Doctr.

2. Tim. 3. 16.

Heb. 13. 22.

Chap. 3. 13.
and 10. 25.

2. Tim. 4. 2.

Titus 2. 15.

1. Pet. 2. 5.

Eph. 2. 20. 21,
22.1. Cor. 3. 16.
2. Cor. 6. 16.

1. Cor. 6. 19.

Math. 7. 27.

Phil. 1. 9. 10. 11

Cant. 6. 1.

the elect hewen and prepared, and then built vpon it.

Moreover, exhortation is (as it were) the life of doctrine, and doctrine (in some sense as it were) the bodie. And therefore as the bodie is dead without the life, so is doctrine without exhortation. For this cause the Apostle much longed and earnestly prayed to be with the Philipians. Wherefore? That by his presence and paines amongst them, *their loue might abound more and more in knowledge and in all iudgement.* And why? He rendreth a reason from foure ends of their said abounding in knowledge and iudgement: two inward, and two outward. First, that *they might be able to discern things that differ*, both doctrines and manners; and so not take hob for uob. Secondly, that *they might be pure*, or cleare as the Sunne, from which he borroweth that phrase, by allusion to that in the Canticles, that is, the same within and without; no hypocrites. These two ends are inward. Thirdly, that *they might be without offence*; not for a time, but till the day of Christ. And lastly, that *they might be filled with the fruites of righteousness*, both of the first and of the second Table, towards God and men. These two ends are outward, and concerne the outward conuersation. In this place, *knowledge and iudgement*, are for doctrine; the word *loue*, with all the foure former ends, why he would haue their said *loue* so to abound in knowledge and iudgement, are for exhortation. And indeed, loue to God and men, will much erre without knowledge and iudgement to direct them: and men also cannot discern things that differ, neither be sound at the heart, nor free from offence, much lesse filled with the fruits of righteousness, without the same knowledge and iudgement to shew them what is false, what true; what euill, what good: neither can they be sound and sincere, except they know what soundnesse and sincerenesse is, and how it is to be had, and whereby to be retained. Finally, how can men abound in the fruits of righteousness, except they know what workes are righteous, and what vnrighteous?

More

Moreover, doctrine is (as it were) the whole loafe or ioynt of meate; exhortation is the *dividing of it aright*, and the distribution thereof according to the diuers states and capacities of men; and men to be instructed in doctrine, are as children that cannot carue for themselves. As therefore it is not enough for whole loaves of bread or ioynts of meate to be set before children, except the same be cut and diuided to euery one according as their need requireth, and as it were by parcels and seuerall portions: so it is not enough for doctrine to be onely deliuered, except also by exhortation the same be applied, as euery man is capable thereof, and hath need, in respect of his place and calling, and conuersation.

2.Tim.3.15.

All this is not to be so vnderstood as though euery Minister of the word should be able to teach and exhort in the same measure. For these faculties of teaching and exhorting, are distinguished in this Chapter, verse 7.8. and Pastors and Teachers are reckoned as seuerall callings, as well as Apostles, Prophets and Euangelists; and *to one is giuen by the same Spirit the word of wisdom, and to another the word of knowledge*. This therefore is onely the meaning, that doctrine alone is not to be taught, but also to be applied by exhortation, either by one and the same man, or by diuers; some teaching, some exhorting: some having a speciall gift in teaching, that are but meane in exhortation; and some being excellent for quickning men by exhortation, that haue not the like facultie for doctrine.

Ephes.4.14.
1.Cor.12.8.

The vse of all this is twofold, { 1. Reprehension.
2. Instruction.

It reproveth all that content themselves with one only, without the other. Some with doctrine onely, that neuer care to be pressed with exhortation, for doing of that which doctrine teacheth and requireth. Some for a time are moued with earnest exhortations, and a while are hot on the spur in their affections to the Preachers, and swift to speake in commendation of such Sermons as do so on the sudden affect them, who notwithstanding cannot beare

The vse of the
former doctrine

Math. 11, 16, 17
18, 19.

Ioh. 5, 35.

Eccles. 7, 6.

Psal. 42, 5 11.
43, 5. 103, 1.
2, 22.

Math. 19, 6.

Ephes. 3, 10.

1, Pet. 1, 12.

Exod. 25, 20.

bear doctrine, though neuer so diuine, at least who cannot endure much thereof, but thinke it tedious and irksome. So neither the one nor the other doth long giue them good content. Such are like to those little children that our Sauour speaketh of, and to whom he compareth the Iewes, who were not pleased with the preaching either of *Iohn* the Baptist, or of himselfe; but had their exceptions against the one and the other. Our Sauour indeed saith, that they were *willing for a season to reioyce in Iohns light*. But this word *for a season*, bewrayeth their said ioy had no soliditie, though the phrase vsed importeth great ioy, but that it was quickly quenched, like to the *laughtre of a foole*, compared to the *cracking of thornes vnder a pot*, that maketh a great blaze for a time, which suddenly is cleane out.

Some great schollers likewise and Doctors are alwayes reading of many bookes, and day and night plod for doctrine, and grow to be great clerks and learned men, which seldome preach to other, applying their doctrine by exhortation, but keepe all in their bolomes to themselves, no man else almost faring the better by all their learning; yea some neuer apply their said doctrine and knowledge to themselves, in exhorting themselves, and prouoking their soules to such duties as belong vnto them, as *Dauid* often did his soule.

Now for the second vse of instruction; let all learne to ioyne both together. That which our Sauour speaketh in the matter of mariage, is to be applied to all other things, as spoken in the neuter gender; *That which God hath ioyned together, let no man dis-ioyne*. Let doctrine be highly regarded as the foundation, and much laboured for, as that whereby the Lord doth make knowne his manifold wisdom vnto principalities and powers in heavenly places, that is, vnto his holy Angels, and whereinto they do greatly desire to prie: as sometimes the Cherubims were made with their faces towards the Mercie seate, as it were to attend what oracles the Lord from thence would deliuer vnto

to his people.

As the Apostle in this Epistle and in many other, especially the writer to the Hebrewes, haue written most of doctrine, so let every man by doctrine lay a good foundation to eternall life. There neuer was more need hereof then in these dayes, wherein the Apostle hath foretold, *some should depart from the faith, giuing heed to seducing spirits, and doctrines of diuels: and the which dayes therefore he hath called perillous times: and when also he hath said that men will not endure sound doctrine, but after their owne lusts shall beape vp vnto themselves false teachers, and hauing itching eares, shall turne them away from the truth vnto fables,* such as these doctrines of Poperie are, viz. of the nine Orders of Angels, of the number of Angels, of *Limbus Patrum*, of Purgatorie, and of many other the like: yea the same Apostle hath said, that he knew *that after his departure should wolues, yea grievous wolues enter in amongst the faithfull, not sparing the flocke.* Who euer were such wolues as Iesuites, Seminary Priests, and the rest of that Popish rout? Alas, how euident is this to all the world, in respect of the bodies of men, as well as of their soules, by the blood of the Saints shed by them heretofore, and now dayly in France, as also since by their crueltie to the West Indian Heathen.

Hath not the Apostle said, *there must be heresies, that they that are approued may be made manifest?* And are not many amongst vs made manifest to be Priests, that before were accounted good Protestants? Whence is this, but from want of a good foundation of doctrine? Certainly hereby men are as apt to take any impression, and to embrace any heresies, as waxe is apt to receiue any picture of a seale. The Lord keepe vs from further experience hereof. If doctrine be not in higher estimation with vs then of long time it hath bin, we may feare a greater rent and reuolt from the truth then yet we haue scene. Without this regard of sound doctrine, what delight soeuer we haue in exhortations, what good motions soeuer for the present,

C

all

1.Tim.4.3.4.

2.Tim.3.1.

1.Tim.4.3.4.

Acts 20.29.

1.Cor.11.19.

all wil quickly vanish. How good soeuer a pace a Gelding hath, what life and mettle soeuer he hath for a while, yet if he haue not legs to maintaine the same, he will not be able to hold out a long iourney, but will giue in, and sinke vnder his rider, when perhaps he hath most need of him. The greater, and goodlier, and higher any building is for the vpper part thereof, the sooner it will fall and come to ruine without a foundation answerable, to support it. Euen so, though men seeme to be forward for a while in godlinesse, yea to be very zealous for the Lord (as *Iehu* boasted himselfe, and indeed seemed to be,) yet alas such hot loue will soone be cooled, without sound doctrine to confirme, strengthen and nourish the same.

How many at the first are very forward (yea so forward that if *Paul* were living they would deceiue him) who notwithstanding embrace this present world with *Demas*, fall from all, and would forsake *Paul* himselfe, as *Demas* did? I am sure they forsake his doctrine. How many take exceptions against the Ministers doctrine and exhortations, as being either too harsh or too milde, too vehement or too cold; and at their vtterance, as being either too slow or too quicke; or at their voice, as being too high or too low, that they either runne to other Ministers, or do forsake all, as many of Christs disciples did, neuer walking any more with them, or hearing them? Whence is all this, but from want of a good foundation of doctrine. Hereby there are many such men and women, as those women the Apostle calleth *little women* (not of stature, but in knowledge and vnderstanding) were, y^e *Paul* saith, were laden with sins and caried away with diuers lusts, euer learning, and neuer able to come to the knowledge of the truth: and therefore such doe easily fall away and are peruerter, because they could neuer attaine to such knowledge of the truth, as *Paul* in this Epistle before and after elswhere hath taught. Some ouerswayed by pleasures, for want of a good foundation in doctrine; some for the same reason peruerter by flatterers. If *Iouish* had had

2. King. 10. 16.

3. Tim. 4. 10.

Ioh. 6. 66.

y^e *unlearned*.

2 Tim. 3. 6.

1. Chron. 14. 17
&c.

had a good foundation, would he so easily haue bin corrupted by the flatterie of his Pinces, and fall away too as he did, to his owne wofull ruine from the goodly profession he had made in the dayes of *Iehoiada*? Some also fall away by tribulation and persecution, and trouble for the words sake. The same I might say especially of couetousnesse, and the loue of mony, and of the world, yea also of many other particulars.

That that I haue said of a good foundation to be laid before exhortation, I may say of exhortation to be added to doctrine: for without it, doctrine will lie dead, and not profit a man at all. It were better for a man neuer to haue heard any doctrine, neither euer to haue learned or knowne it, then not to make vse thereof by application and exhortation to liue accordingly: yea the truth is, no man truly knoweth any good doctrine, that doth not frame and conforme his life and conuersation vnto it. Remember, and remember it againe and againe, and consider seriously thereof, that *He that saith, he knoweth God, and keepeth not his commandments, is a lyer, and the truth is not in him.* Yea, remember and forget not, that doctrine or knowledge without practise by exhortation, increaseth a mans condemnation. *That seruant that knoweth his masters will, and doth it not, shall be beaten with many stripes.* Haue not or had not they great knowledge, that are or shall be able to teach others, and to boast of their prophesying and casting out of diuels in *Christi* name, yet what a dreadfull answer shall they receiue? Had not *Iudas Iscariot* by his commission to preach, and power to cast out diuels, &c. like knowledge with the other Apostles? yet how fearfull was his end. To conclude, the diuels know the doctrine of the Scriptures more exactly then all the Doctors of Diuinitie in the world: for they haue heard all the Prophets, Apostles, Euangelists and other Ministers, yea our Saviour himselte, and God himselte speaking by Angels: they haue bin at all disputations, in all conferences and counsels from the beginning to this houre, and

Math. 13. 21.

1. Tim. 6. 10.
1. Ioh. 2. 15.

1. Ioh. 2. 4.

Luc. 13. 47.

Math. 7. 23.

Math. 10. 1.

Iude 6.

Why we must
ioyne exhorta-
tions vnto god-
liness with do-
ctrine.

1. Tim. 6. 1.
Tit. 2. 10.
Math. 5. 18.
1. Pet. 2. 12.
2. Pet. 1. 10.

Iam. 4. 7.

Psal. 119. 5.
Math. 7. 25.
1. Ioh. 2. 17.
Iam. 1. 22.
2. Pet. 1. 10.
Heb. 6. 10.
Ioh. 10. 18.
1. Pet. 1. 5.
supra

they are of quicker capacitie by their spirituall nature then any men; yet ye know their present state in hell, and their reseruatiō there in chaines for a greater condemnation at the last great day of the Lord; because of all the exhortations they haue heard made vnto others, they neuer made or could make any vse to themselves, but onely for the tempting of men to do against the doctrine that themselves do know. O therefore let not vs thinke doctrine or the knowledge of doctrine alone to be enough, but let vs labor to make vse thereof to faith and holy life, according to the said doctrine, by application of it to our selues, and one to another. And why? First to adorne and grace the same doctrine thereby; because the wicked are ready to take euery occasion by the euill life, yea by the least slips of professors (how meane soeuer, and how new soeuer the said professors be) *to blaspheme the name of God and his doctrine.* Secondly, to winne others to the doctrine, and to prouoke them to *glorifie God.* Thirdly, to confirme our owne hope of saluation, and to make our election and calling the surer, not with God, but to our owne soules and consciences, for our greater comfort in the day of our affliction and houre of tentation, and the more to encourage vs to resist Satan, as knowing that so he will flie from vs; and that we, howsoeuer assaulted by him, *shall not be moued;* it being a part of Gods righteousness, as well as of his mercie, *not to forget such things.* Such also as do so heare the voice of Christ, and follow him, *being kept by the power of God vnto eternall life,* so that no other can take them from Christ, yea also guarded about by the same power (*apprehended*) *by faith vnto saluation, prepared to be shewed in the last time.* Thus much of the order of the Apostle in teaching doctrine so amply before, and now adding exhortation thereunto; and of the doctrine thereby commended vnto vs, with the vse thereof to be made by vs: wherein I haue bin the larger, because of the great and generall neglect of the one and of the other, to be ioyned one with another.

CHAP.

CHAP. II.

Wherein the two verses read are Logically analysed; and the two first arguments prefixed to the main exhortation, from the words I beseech, and brethren, are also handled.

NOW followeth the words before taken out of the beginning of this twelfth Chapter. Touching this Chapter therefore, this is the Apostles method therein.

First, he exhorteth all men generally to a life befitting the former doctrine, in the five first verses.

Secondly, he commendeth some particular duties, belonging { specially to Ecclesiasticall persons, in vers. 6, 7, 8.
generally belonging to all men, vers. 9, to the end of the Chapter.

The generall exhortation is exprest, and propounded in these words, *Present your bodies a sacrifice to God.*

The which so propounded, { Three arguments before:
is pressed, and guarded by } One after.

Two of the former arguments are taken from { 1. in the verbe, *I beseech.*
2. in the adiunct of the Romanes; *Brethren.*

The third fore-argument is taken from that that might and ought to moue them to *present their bodies a sacrifice to God*; viz. *the mercies of God*. Then the Apostle describing this sacrifice by three adiuncts thereof, *living, holy, acceptable*; and amplifying the third by the subject or person to whom it must be acceptable, addeth the after argument for confirmation of the former exhortation. This argument is taken from a fourth adiunct of the sacrifice, as the words *your reasonable seruice*: the which what they meane; and how they serue for confirmation of the exhortation, we shall heare when we come vnto them. This is the summe and anatomic of the first verse.

In the second verse
he amplifieth

First, the maine exhortation, by removing one speciall hindrance thereof, as by an argument from a diuers thing or a contrary. Secondly, the same diuers or contrary thing by another contrary, amplified by the meanes and by the end.

The speciall hindrance of the former, containe exhortation, in these word, *And be not conformed vnto this world.*

The contrary thereof is to be transformed: whereof the meanes is *by the renewing of the mind:* and the end hereof is *to proue the will of God.*

This will of God, is described by three adiuncts, *good, acceptable, perfect.*

This is the summe and anatomie of the second verse. And so ye haue the Synopsi or abridgement of all that shall be spoken of this theame of *The Christians sacrifice*, in this treatise.

Now to returne and to follow the Apostle step by step, and word by word, without changing his owne method; and to begin with his first argument prefixed, from the maner of his exhortation. The word translated *I beseech*, signifieth also to exhort, and is commonly so translated in the places noted in the margin, and after else-where.

Touching this word, let vs note and obserue that the Prophets immediatly sent from God, neuer vsed it, but alwayes spake more imperatuely and commandly. So our Sauiour neuer vsed it immediatly, but is alwayes said to haue spoken *as hauing power and authoritie.* I say, that our Sauiour neuer vsed it immediatly, and speaking in his owne person, because mediaily speaking in the Apostles he did vse it. For *Paul* saith in the person of himselfe and of *Timothy*, *We are Ambassadors for Christ, as though God did beseech you by vs, we pray you in Christs stead, &c.* VVhy Christ himselfe immediatly vsed it not, the reason is plaine, because he was the Lord and Maister himselfe: why

I beseech.

2. Tim. 4. 2.
Tit. 2. 15.
Heb. 3. 17.
and 10. 25.

Math. 7. 39.
Mark. 1. 22.
Luk. 4. 32.

2. Cor. 13. 3.
2. Cor. 5. 20.

why the Prophets did not so speake. I cannot well determine, except it were because they were sent to the Lords owne people by speciall covenant before, that had obstinately and rebelliously violated the said covenant, and were become rebellious *stiffe-necked, and uncircumcised in heart*, though circumcised in bodie. The Apostles do vse it, because for the most part they spake to the Gentiles, before *strangers from the covenant*; by such milde speaking the better to allure them vnto, or encourage them in the faith; or vnto the Iewes that began to relent of their obstinacie, and to incline their eares to the Gospell.

Acts 7.52.

Ephes. 2.12.

Now touching this place, the Apostle had power (as he writeth to *Philemon*) to haue commanded or charged these Romanes to doe that which here he requireth of them, and yet for *loues sake* (as he saith further to *Philemon*) he did beseech or exhort them. For *Paul* in the same place to *Philemon*, vseth the same word in the original, that he doth here and in the former places. This he doth in his loue, meeknesse and mildnesse, the more to perswade them, and to winne their loue; the which to do he beseecheth them rather, then (as he might) commandeth them.

Philemon 8.

But here we are not altogether to passe by that that *Thomas a Watering* (I meane *Thomas Aquinas*) noteth vpon this place, namely, that he beseecheth them, first to testifie his humilitie, as *Prou. 18.23. The poore vseth intreaties, but the rich answereth roughly.* Secondly, that he might the more of his loue moue them by intreating them, as *Paul* did *Philemon* and the *Galatians*. Thirdly, for reuerence of the Romanes, as *Paul* admonisheth *Timothy*, *not to rebuke an Elder, but to intreate him as a father.* Here, in medio consistit virtus: the middle of these three is the best. For although by so intreating them, *Paul* did shew his humilitie; yet that he did it, as the poore creepeth and croucheth to the surly rich man, is not to be yeelded. Touching the third, that *Paul* did so intreate the Romanes as he would haue *Timothy* to intreate Elders as fathers; this likewise

Tho. Aquinas
in Rom. 12.1.Philem. 8.
Gal. 6.1.
1. Tim. 5.1.

is

is not to be granted, because *Paul* was many wayes superiour, no wayes inferiour to these beleeuing Romanes. The second is that I haue before noted, yet the place to the Galatians is not fitly applied, because we reade not these Romanes to haue bin ouertaken with such a fault, as whereof the Apostle writeth to the Galatians. Notwithstanding these word of *Thomas Aquinas* being a Papist, do argue a more modest spirit in him, then is to be found in the Papists of our time.

To returne, as *Paul* in his loue here beseecheth these Romanes, so do the other Apostles the like. For prooffe whereof I need alledge no places, the thing is so common. And this teacheth all Ministers of the word so to do also with those with whom they think by such meanes they may preuaile. For *the seruant of God* (that is, the man of God, and Minister of God, in place of speeciall seruice vnto God) *must not strine, but be gentle vnto all men, apt to teach, patient, in meeknesse instructing those that oppose themselves, if God peradventure (or at any time) will giue them repentance to the acknowledging of the truth: that is, to trie if God will giue them repentance. As all men must haue that wisdom that is from above, peaceable and gentle: so especially the Ministers of the Gospell must be endued with it, that so their words may the better be as goades and as nailes, fastened by the maisters of the assemblies, giuen from one Shepherd.*

Notwithstanding, as before we heard that *Paul* said, he had power to command *Philemon*; so all the Ministers of the Gospell haue the like power to reprove and rebuke with all authoritie, as being themselves commanded so to do. Yea, in that place 2. Tim. 4. 2. the word translated to rebuke, sometime signifieth to chide or rate; as when it is said, that *Christ rebuked the windes*, the same word is vsed. So also when he rebuked the Diuell in the child. The same word is also vsed when he rebuked the Diuels in another possessed with them. Notwithstanding this is not to be done but vpon vrgent necessitie, and then also in great discretion

2. Tim. 3. 24.
and 3. 17.

1am. 3. 17.

Eccles. 12. 11.

2. Tim. 4. 2.
Tit. 2. 15.

Mark. 8. 16.
Mark. 4. 37.
Luk. 8. 34.
Mark. 9. 25.
Luk. 4. 35. 41.

discretion and wisdom, with good respect of persons, of the qualitie of the sinne, of place, and of the time. I could confirme this by diuers arguments, and illustrate it by diuers examples, of Prophets, *Iohn* the Baptist, our Sauiour, the Apostles, diuers ordinary Ministers that feared not in godly maner, sharply, roundly and worthily so to rebuke Kings of Iuda and Israel, and other Kings and Emperours; yea not onely those that were wicked, but some also that were good, as occasion by their sinnes required. And surely feare and cowardinesse in sparing reprehensions where they are necessary, is sometimes the betraying of Gods truth, the bane of Princes, and the ruine of whole kingdomes. But this shall suffice for the first prefixed argument from the maner of *Pauls* exhortation in the word, *I beseech*.

The illative word *Therefore*, hath relation not onely to the 32 verse of the eleuenth Chapter, *God hath concluded them all in unbeliefe, that he might haue mercie on all*, but also to all the doctrine of the Apostle before in part recapitulated; and it is to be ioyned with his mention afterwards of *the mercies of God*, whereby he doth thus beseech them.

Now touching the word *Brethren*, he doth not giue it them as he did before to the Iewes, for he calleth them his *brethren and kinsman according to the flesh*; but these being by nature of another nation, and heathen, he calleth *brethren* according to the *Spirit of adoption*, whereby they were with him the *children of God*, and *heires of the kingdome of heauen*, which is a farre greater and more honorable brotherhood and kindred then to be brethren or kinsmen to the greatest Kings and Emperours in the world.

This title of *brethren* being euery where in all the Epistles so frequent, I need not to stand vpon it, as some perhaps would do. Onely thus much, that it is a word testifying loue and humilitie, not proceeding *ex more*, *sed ex amore*, not of custome, but of loue; not vied to fill vp

D

the

Brethren,

Rom. 9. 3.

Rom. 8. 15.
Gal. 4. 7.Math. 23. 49.
Luk. 12. 18.

Math. 12. 34, 35.

Vse 1. the reprehension of the Pope.

1. Pet. 5. 3.

Reuela. 17. 14. and 19. 16.

the sentence, and to make the phrase and stile the fuller and smoother, and the more delightfome to the outward care, but coming from humilitie, and seruing to the furtherance of Gods sacred truth and veritie. As the wicked do spue and cast out bitter words, railings and reuilings from the abundance of wrath, hatred and malice in their hearts; so did the Apostles, and so ought all good Ministers to tend forth such amiable and kind words from that abundance of vnfaigned loue in their hearts. Neither is there any repugnance betwixt this word and *babes and children*, &c. For in Christianitie, the same persons may be fathers and brothers, and children to the same, though they cannot be so in flesh and blood. Both these words, *I beseech* and *brethren*, are the more in *Paul*, in respect of his high calling aboue all sorts of Ministers in these dayes, and in respect likewise of his great and admirable graces.

Touching this word also *brethren*, it sheweth the Apostle esteemed them not as seruants, but as his brethren in Christ, the pride of Antichrist and of all his Prelats, that exercise Lordly authoritie ouer all the Lords heirage, yea ouer all the Lords Ministers, though of greater graces then themselves, vsing them as seruants and as slaues; directly contrary to his command, whose successors they boast themselves to be. Yea though the Pope call himselfe *Seruus seruorum*, Seruant of seruants, yet he neuer sheweth himselfe so to be, no not to any Princes or Emperours: but as cleane contrary to himselfe, most blasphemously he arrogateth the prerogative title of Christ Iesus, styling himselfe *King of Kings*, and *Lord of Lords*: (Oh what Christian heart can endure such blasphemies? especially how strange is it, that Christian Princes haue so long endured it, and yet do endure it?) So he dealeth and carrieth himselfe accordingly towards Princes, Kings and Emperours, and towards all other, not onely putting their necks vnder his girdle, but trampling with his foule feet vpon their sacred heads, yea vpon the soules of so many as subiect themselves vnto him, and whom the Lord
in

in his iust iudgement leaueth to themselves, and giueth them ouer to *belene lies*, because they receined not the loue of the truth that they might be *saued*.

As this serueth for reprehension of the Pope and all his, so it teacheth all Ministers by the like loue to draw their people to better loue of the word, and of such exhortations as from the word and vpon the word they make vnto them; whereby the better to build them vp as *living stones*, and to make them a spirituall house for the Lord himselfe to dwell in. Yea, their very reprehensions should come from such loue, that they may be the better regarded, and accepted as kindnesse, and as *precious oile that shall not breake their head*. Therefore the Apostle prefixeth this word *brethren*, not onely before such exhortations as this is, but also before his reprehensions. VVhen he could reprove the Corinthians for not profiting by the word as they might and should haue done, doth he not begin his reprehension with the same word? Doth he not the like in his rebuke of them for their confusion and disorder in their publike meetings, *euery one of them hauing his Psalme his doctrine, his tongue, his reuelation, his interpretation by himselfe*? Yea, doth he not with the same word enter into his reproofe of them for their too easie hearkning to them that had denied the great article of our faith, concerning the resurrection from the dead? The same may be said of many other the like reprehensions made in loue. Yea, the Lord will haue all reprehensions of one another, to proceed from the same roote; accounting them to hate their brethren in their heart (whatsoever they pretend outwardly) that do not rebuke him. Oh that this were seriously considered and diligently practised.

But to adde a little more touching this title *brethren*; it may be demanded, whether all that professe themselves Christians, are to be accounted brethren? I answer, yea, till they bewray the contrary. For *loue stinketh no euill*, without some apparent cause. Notwithstanding, some are falsly so called, and therefore termed by the Apostle *fals*

D 2

bre-

2. Thess. 2. 10.

2 Vse for instruction.

1. Pet. 2. 5.

Psal. 141. 5.

1. Cor. 3. 1.

1. Cor. 14. 1.

1. Cor. 15. 1.

Leuit. 19. 17.

1. Cor. 13. 5.

Gal. 2. 4.

2. Cor. 11. 26.

Math. 7. 6.

Math. 10. 5.
Prou. 9. 7. 8.

Phil. 3. 2.

1. Pet. 2. 12.

1. Cor. 1. 5.

brethren. Yea, as one saith, *Multa sunt foris oues, multi sunt insus lupi*: There are many sheepe without the Church, and many wolues within: so there be few visible Churches (or rather none) wherein there are not some vnworthy altogether of the name of brethren. VVhen our Saujour commanded his Disciples *not to giue that which was holy vnto dogs, neither to cast their pearles before swine*; doth he not meane that euen amongst the Iewes that were the onely visible Church and children of God, there were some such swine and dogs? Yea that apparently were such: otherwise that precept needed not. For he forbade his Disciples all preaching as then to the Gentiles, Is not this further euidēt by *Salomons* commandement against rebuke of scorers? VVere there not also dogs amongst the Philippians? yea some that openly oppugne the truth, and scorne and scoffe at Professors, Ministers, and all admonitions and reproofes; are worse then those dogs and swine that *Peter* speaketh of, because they neuer vomited vpthair euill, neither euer haue bin washed from their mire, and yet proudly and impudently come daily to the word and Supper of the Lord, remaining still in their euill.

But may a Minister, speaking generally to an auditorie, wherein he knoweth and seeth such, call them by the name of Brethren? VVhat else; though there be but a few true brethren knowne: as, for the presence of a few honorable or worinptull persons, he may say, Right honorable or Right worshipfull. And so the Apostle writing to the Corinthians, commendeth them *in euery thing to be enriched by Iesus Christ in all vterance and in all knowledge*: and yet amongst them, there were many euill that troubled all the rest, as appeareth by many things in the same Epistle afterward written. And though a man know such wicked persons in his auditorie, with whom hauing vsed all good meanes, he could do no good, but that still they remaine scoffers and scorers, and yet will come to the word, he is no more to be troubled therewith, then by

by very dogs that come with their maisters to Church: yet not altogether despairing of them, or vitterly discouraging himselfe, as long as they come; because as *God is able to raise vp children vnto Abraham of stones*: so such dogs for the present, he can turne into sheepe, as well as he changed *Paul* from a roaring Lion against the Church, to be not onely a sheepe, but a worthy Apostle, for the gathering together of many sheepe into the fold of Christ.

Math. 3. 9.

Acts 9.

Now as all must be louingly and tenderly dealt with by the Ministers of the word, so especially must new converts, as tender plants and yong graffs in an orchard, especially such as come of euill parents, that they may be the more encouraged, and the better strengthened in the faith, lest they turne againe into their fathers wayes.

This title so often occurring in the Epistles of *Paul* and the other Apostles, teacheth vs what naturall loue there ought to be betwixt Ministers and people; and that the people are to accept of their doctrine, admonitions, exhortations and reprehensions, as of the best brotherly kindnesse, according to that that before we heard. Oh also that the people themselues would liue so together, and mutually loue one another as brethren; and performe such mutuall duties in deed and in truth one to another, as are often commended and commanded, not onely to be performed, but also to abound more and more: and that not onely for the good of one anothers outward state, but also for the furthering one of anothers saluation. Vvas there ever any time that required these things more then this age doth? Touching Ministers notwithstanding they are more to be respected then onely to haue duties of brotherly kindnesse performed vnto them: but hereof more afterwards. This shall suffice for the second argument prefixed to the exhortation following, taken from the word *Brethren*.

1. Thess. 4. 10.
Heb. 6. 11.
and 10. 24.
2. Pet. 1. 8.

CHAP. III.

Of the third Argument prefixed to the exhortation following, taken from the mercies of God.

victimos
victor.

Ephes. 4. 6.

Psal 77 10.
106. 7. 2. Cor.
1. 3.

2. Cor. 10. 1.

HERE we are first of all to obserue the plurall number. He saith not *mercie*, but *mercies*; though the old Latin vulgar translation and all ancient interpreters read it singularly *mercie*. And the word is deriued of another signifying *mercie*. But this word deriued from thence here vsed, signifieth the execution of mercie, and declaration of mercie by some worke. Both words, the primitive and deriuiue haue relation to miserie. Now the plurall number signifieth the manifold works of Gods mercie, according to the manifold miseries of men. Gods mercie is but one; yea all that is in God is but one, as God himselfe is but one. For God is so simple an essence, that he admitteth no varietie in him. Diuers attributes are ascribed to God; but that is onely for our capacitie, and according to his applying of himselfe to our manifold necessities: otherwise whatsoever is in God, is all but one. Now the plurall number is here and elsewhere vsed, in respect of our manifold sinnes, and like manifold miseries by our sinnes. For as many diseases require many medicines, and many sores craue many plaisters; so our manifold sinnes and miseries require many medicines, or many workes of Gods mercie.

This argument is like to that, *I Paul my selfe beseech you by the meeknesse and gentlenesse of Christ, &c.* There is some similitude (I say) betwixt these two places. Onely herein is the difference, that in the one place he saith *the mercies* plurally, and in the other *the meeknesse and gentlenesse* singularly: secondly, y^e in y^e one place there is the name of God, in the other of Christ. By *mercies* he meaneth also in this place, Gods workes of mercie onely concerning our soules and the life to come. For this word *therefore*, referreth vs onely

onely to those things that the Apostle had before written, euen to all those passages of Gods dealing before mentioned, and before in part recapitulated by me, as to *iustification by faith without the workes of the Law, &c.* In all the former part of the Epistle the Apostle had not mentioned any mercie of God concerning this life: all before said, concerneth euerlasting saluation.

Now by speaking plurally of mercies, he sheweth that all the former mercies of God do concurre and must concurre to the saluation of euery one appointed to saluation. Whosoever hath one, hath all. One is not enough without all. Yet this is to be vnderstood first, of all common mercies; I meane common to all the elect: secondly, of all such in seuerall measures. There are many mercies of the life to come, specially belonging to some speciall persons, as appeareth by those particulars here mentioned in verses 6, 7, 8. All such graces are not necessarie for all, neither do concurre in all. The speciall workes also of Gods mercie to speciall callings, are not all alike, and wrought in equall measure. But *to euery one is giuen grace according to the measure of the gift of Christ.* And *there are diuersities of gifts but the same Spirit.* And in this Chapter, *Having gifts differing &c.* And what need so graue an admonition in verse 3. *by the grace giuen to Paul that euery man among these Christian Romanes should not thinke of himselfe more highly then he ought to thinke,* if all mercies or graces were alike in all?

Not to stand any longer hereupon, but to proceed; by *the mercies of God* in this place, he meaneth not onely mercies past, and mercies present, but also mercies to come; which are greater then any we haue had or haue. First, because they shall be in heauen; whereas these are all here below. Secondly, because they shall be without feare of any losse, or any deprivation, of any of diminution. Thirdly, they shall not be by degrees as here, but all at once, and euerlasting. But are our mercies here vncertain? Not so; yet in respect of our weaknesse, and of the multitude

All the mercies of God do concurre in the saluation of any. Ephe. 4. 7.

1. Cor. 12. 4.

vers. 6.

God's mercies to come, greater then any past or present.

1. Cor. 7. 1.

Philip. 2. 12.
1. Pet. 1. 17.

tude and power of our aduersaries, both without vs, and also within vs, we are neuer without feare, neither must be; not of losing, but of ceasing them, and of weakning and obscuring our assurance of them. Fourthly, Gods mercies to come, are greater then any past or present, because they shall be without any misery at all. And as in these respects they are greater, so they are also as certaine as those that here already we haue.

Gods future
mercies as sure
as any past or
present.
Numb. 23. 19.
Iam. 1. 17.
Heb. 6. 17.
1. Pet. 1. 19.

And the mercies of God which here we haue, are assurances of those we shall haue. And for our better assurance of them, we are first of all to consider the immutable promise of God, bound with a solemne oath, euen by his owne name.

Secondly, they are as sure as those that we haue, in respect of the great price of our redemption, euen *the precious blood of Christ Iesus*. For, hath Christ redeemed vs with so great a price, and will he lose vs?

Ioh. 17. 24.
Rom. 8. 32.
Ioh. 11. 42.

Thirdly, in respect of Christs intercession in our behalfe for those mercies: first, whilest he was here in earth: secondly, now in heauen. This reason is the stronger, because Christ is *heard alwayes*; and God cannot but heare him, because he is his Sonne *in whom he is well pleased*: and he was alwayes iust, neuer sinning, either in any other thing or in praying.

Mat. 3. 17.
1. Pet. 3. 18.
1. Ioh. 2. 1.

Fourthly, as before he did and now doth make intercession for vs, so it was the end of his ascending into heauen *to prepare a place for vs*. Hath he prepared a place for vs, and shall we be frustrated of it?

Ioh. 14. 2.

Firly, Christ hath not onely promised these future mercies, but also vpon his promise, and to bind himselfe the more to the performance thereof, he hath *giuen vs the earnest of his Spirit*. Will he lose his earnest? Can any force withhold that from him, for which he hath giuen earnest? or can we withhold our selues? Hereunto belongs our sealing by the Spirit of redemption. Are not mens writings sure that are sealed? and shall not the writings of God and of Christ Iesus, sealed in our hearts with a seale of

2. Cor. 1. 22.
Ephes. 1. 13, 14.
Ephes. 4. 30.

of such a price, be much surer? God Spirit is the scale of our redemption, to assure vs both that we are already redeemed from all iniquitie, and also that we shall be redeemed from all miseries of this life, and from death it self, as they are punishments of sinne; so that we may say euen whiles we liue here, *Death is swallowed vp into victory: O death, where is thy sting? O grave, where is thy victory?*

Sixtly, the mercies of God to come are as sure as those that we haue, because (in the former respects) *God is not vnrigheteous, that he should forget our works and labour of lone, &c.*

Seuenthly, *whom God loneth, he loneth to the end; and the gifts and callings of God are without repentance.* Did Isaac say of Jacob, *I haue blessed him, and he shall be blessed;* and wicked Pilat to the wicked Iewes of the title of Christ that he had written vpon the crosse, *What I haue writtten, I haue writtten?* and shall not God say the same much more of them whom he hath blessed, and whose names he hath writtten in heauen and in the booke of life.

Eightly, *There shall arise false Christs and false Prophets, and shall shew great signes and wonders, insomuch that (if it were possible) the very elect shall be deceived.* It is not therefore possible that they should be deceived, and consequently that they should perith. *Ergo* they shall be most certainly sau'd.

Ninthly, all partake of the mercies of God before spoken of in this Epistle, are one with Christ Iesus; by which vnion they as certainly know they shall be in heauen with him, as they know himselfe to be there; and whiles he was here, to haue prayed for vs, that we might be there where he should be; yea by which vnion we do already sit with him in the beauenly places.

Tenthly, the Apostle hath assured vs that he will make *our vile bodies like vnto his glorious bodie:* and that *when he shall appeare, we shall appeare with him in glorie:* and Iohn saith, *we shall be like him, and see him as he is.*

Eleuenthly, the wicked souldiers that brake the bones

E

of

Tit. 2. 14.

Hos. 13. 14.
1. Cor. 15. 54. 55Heb. 6. 10.
See more in
Chap. 1. in the
cod.
Ioh. 13. 1.
Rom. 11. 29.
Gen. 27. 33.Ioh. 19. 19. 22.
Luk. 10. 20.
Philip. 4. 3.
Reuel. 3. 5.

Math. 24. 24.

Ephes. 5. 20.
1. Cor. 12. 14.

Ephes. 2. 6.

Philip. 3. 21.
Col. 3. 4.

1. Ioh. 3. 2.

Ioh. 19. 33. 36.

Ioh. 10. 28. 29.

1. Pet. 1. 5.
In Chap. 1. at
the end.Ios. 23. 8. &c.
and 24. 14.
1. Sam. 12. 14.1. Cor. 15. 58.
in patience.

of the theeves crucified with Christ, could not breake his bones, because it was written of the Passe-ouer a type of Christ, *A bone of him shall not be broken.* Was it not possible for a bone of his naturall bodie to be broken, because it was so written; and shall it be possible for any whole member of his mysticall bodie to be vtterly lost?

Twelfthly and lastly, (not to be tedious herein) *None of the sheepe of Christ that haue heard his voice and followed him, can be taken out of Christs hand: because the Father that hath giuen them vnto him, is stronger then all.* And all the children of God, begotten againe through the rich mercie of God, are kept and guarded (as I said before) by the power of God &c. Is it not blasphemous either to say that God is vnrighteous, or to denie his omnipotencie, that he is not able to keepe his owne? May we not vpon these grounds cry out, O the vnsearchable riches of Gods goodnesse, as well as of his wisdom? May we not breake out into admiration of the happie and blessed state and condition of all them that are partaker of such mercies of God? Oh then how forcible an argument is this of the Apostle; to prouoke, vrge and presse all by these *mercies to present their bodies a sacrifice vnto God?* Yea certainly this argument is greater then whatsoever can be vrged to this purpose from all the iudgements of God. We are many times prouoked to cleaue vnto God, to feare God, &c. by consideration of the great works of his mercie for this life, both performed and also promised: how much more then ought these his great mercies of the life to come quicken vs thus *to present our bodies a sacrifice, liuing, holy, acceptable.* Therefore this Apostle from the doctrine of the resurrection of the dead in that glorious maner that he had described the same, inferreth this exhortation to stedfastnes in iudgement, and to abounding in all good workes with constancie; *Therefore my beloued brethren be stedfast,* that is, rest your selues in the former doctrine. as in a seate or chaire of state, after ye haue bin wearied with the errors of false Apostles to the contrary: *be vnmoouable; let no*

man

man vnseate you, abounding always in the worke of the Lord; forasmuch as ye know (euen certainly) that your labour is not in vaine in the Lord. Doth not the Apostle Peter also from the same certaintie of Gods future mercies exhort the Christian Iews with all diligence to *add to their faith vertue* (or rather *fortitude* or *courage*, according to the deu-riation of the Greeke word) and to their said *courage knowledge* (for the better direction thereof) and to *knowledge temperance* (because men of courage are commonly intemperate) and to *temperance patience*, and to *patience godlinesse*, and to *godlinesse brotherly kindnesse*, and to *brotherly kindnesse love*, euen towards all men. Doth not Iohn likewise exhort to loue one another vnfaignedly and in deed, as well as in word, from our knowledge that we are translated from death vnto life, and of our being in truth for the present, and from assurance of our hearts before him for the time to come? Away therefore with all doctrine of Poperie, that teacheth the certaintie of Gods mercie to come, to be the doctrine of securitie and libertie. Away with all Arminianisme, that teacheth that no man can be sure of his saluation; and that men partaker of the former mercies, may for all that lose all, and vterly and finally fall away from grace. All ob-jections to the contrary, are strawy, watery and weake. The mainest obiection of all other from Heb. 6. 4. &c. is dog-lame; yea, the legs thereof are so cut off in the very same place, vers. 9, 10. that it must haue legs made of wood to support it, that will be burnt with the fire. For the Apostle adding, that he was *perswaded better things of them, and such as did accompanie saluation*, prouing the same from the very righteousnesse of God, in those respects that before I haue spoken, doth by his said words plainly teach vs, that he had not before spoken of such things as necessarily accompanie saluation. Can there be any thing better then faith, and these mercies of God apprehended by faith? Therefore it is certaine that the Apostle had not before spoken of such things, as in verse the 9. he

2 Pet. 1. 5. 6.

*Ut virtutibus et
firmitate et strenuo,
ita quia ab A'po-
derantur, Apoc
autem est Mari-
quam Postea im-
perant Deum
belli.*

1. Ioh. 3. 14.

18. 19.

Heb. 6. 9.

9. 10.

1. Ioh. 2. 19.

calleth better things, and such as accompanie saluation. They that fall away from the communion of Saints, and that lose their taste of those mercies they seemed to haue, neuer were of the Saints, neither euer indeed had receiued those mercies. I haue seene a little dog-bolt booke, lately published by some that stile themselves, *falsly called Anabaptists*: but it is lamentable to see how the poore men moile themselves in their errors, and how they are puzzled with the former place of *Iohn*, labouring to answer it, but most foully abusing it, saying themselves cannot tell what. They multiply words indeed, but in them not a word to purpose, neither worth any answer.

2. Cor. 7. 1.

But to returne and proceed; doth not this our Apostle from the very promises of God made to the Iewes in old time, mentioned in the end of the 2. Cor. 6, prouoke vs Gentiles engrafted into Christ, to *purge our selues from all filthinesse of the flesh and of the spirit, &c.* As for the words following, *in the feare of God*, and the like elsewhere, they are onely to be opposed to presumption, and are to be vnderstood as motiues to the more watchfulnesse, in respect of the weaknesse of our selues whiles we liue in the flesh, and of other that in particulars haue deeply fallen, and also (as I said before) of the manifold and mightie aduersaries of our saluation: yea not onely in respect of the number and power of our said aduersaries, but also in respect of their great craft and subtiltie.

Philip. 1. 12.

With these mercies of God concerning the life to come, we may also ioyne the afflictions wherewith the Lord doth chastise our outward man, because by them he schooleth vs, to make vs the fitter for the life to come, and humbleth vs to make vs more capable of his graces accompanying saluation. In which respect the Prophet saith, *It is good for me that I haue bin afflicted, that I might learne thy statutes.* And the Lord threatening, that if his people would not hearken vnto him to do all his commandments, he would thus and thus afflict them: and if by such afflictions they would not learne to refraine their wayes, then he would

Psal. 119. 71.

Leuie 26. 14. &c.

send

send seuen times more plagues vpon them, according to their finnes, &c. The Lord (I say) threatening these things, doth not onely teach vs that afflictions are for sinne, but that also they are medicines to cure vs of sin, and so to reforme vs, that we may present our selues such a sacrifice as here we are exhorted vnto. The same is manifest by other places, that in the former considerations pronounce him blessed whom the Lord chastiseth; as also that teach, the Lord to loue them whom he correcteth. By all these things we see, that we may well reckon the Lords chastisements among his mercies. And therefore the more the Lord hath exercised any in such maner, the more euery such man should labour to present himselfe such a sacrifice to God, lest he send seuen times more such plagues vpon him, such chastisements not being the least of Gods mercies. For, whom he loueth, he will not leaue: but though he make no vse of one affliction to the bettering of himselfe yet he shall haue another, till he be reformed of such euils as for the which the Lord hath so before once, or twice, or thrice afflicted him. Let every man therefore be admonished by Gods chastisements, not onely according to these Scriptures before alledged, but also according to the counsell of our Sauour to him that had bin so impotent for 38 yeares, that he was not able to helpe himselfe, and whom he had restored with a word of his mouth, *Behold, thou art made whole; sinne no more, lest a worse thing come vnto thee.* But of this somewhat more afterward.

All the former mercies, and euery one of them concerning the life to come, are so great, that he is more then stonie, yea of a Steele heart, that will not be prouoked by them to giue himselfe such a sacrifice, as here is commended.

Notwithstanding, although the Apostle in the former part of the Epistle, hath treated onely of Gods mercies for the life to come, and from them especially doth in this place exhort the beleeuing Romanes and all other to giue *their bodies a sacrifice vnto God*; yet Gods mercies alio of

verse 11.

Iob 5. 17. Psal.
94. 12. Pro. 3.
12. Heb. 12. 5.
Reuel. 3. 19.

Leuit. 26. 18 &c.

Iob. 4. 14.

Rom. 8. 32.

Math. 6. 33.

Psal. 147. 20.

Psal. 44. 32.
Rom. 8. 36.Iam. 1. 27.
and 3. 17.

1. King. 4. 25.

this life, being appendices of them, and appurtenances vnto them, ought vs so to do: the rather, because that God by the giuing of Christ for vs (as the fountaine of all mercies) hath assured vs *freely with him to giue vs all things*. If all things, then also the mercies of this life. Hath not Christ also promised also all mercies euen for this life to be cast vpon them that *first seeke the kingdome of God and his righteousnesse*? And indeede the blessings of this life, great and small, are not onely free gifts in respect of our vnderthine of them, but they are also mercies, both in respect of that miserable state wherein all men are first borne (euen the children of Princes as well as of the poorest,) yea more weake and miserable then any other creatures at their first comming into the world, and also because the first parents of all mankind by their first sinne brought themselves and all their posteritie into all miseries of this life, depriuing themselves and all theirs of all those blessings euen of this life, that before the Lord had most richly endowed them withall. In this regard therefore, we here in England haue greater cause thus to present our selues a sacrifice vnto God, because as the Prophet after enumeration of many blessings and mercies bestowed vpon the Israelites, whereby he had prouoked them to praise the Lord, he concludeth with these words, *He hath not dealt so with any nation*, so we may truly say, that the Lord hath not dealt so with any nation in his bountifull blessings and mercies, euen of this life as well as of the life to come, as he hath dealt with vs here in England: especially at this time may we say so, because we daily heare and almost see all our neighbors round about vs *as sheepe appointed to the slaughter, to be killed all the day long* without all mercie; according to the religion now of that man of Rome, and contrary to the religion that is of God, or else to be forced to flie for their liues: whereas we with our children in the meane time dwell safely here *euery man under his fig-tree, from Dan euen to Beerseba*, that is, from one end of the land vnto the other,

ali

all the dayes of our present Soueraigne, and of our former most renowned Queene. Oh that we had hearts to consider of these mercies, as we ought to do, so by them to prouoke our selues to offer our selues such a sacrifice to God, as also we ought: and so much the more, by how much the more vnworthy we are of the least of them. But do we so? Oh that we did. Nay rather we are all the more secure, and do the more adde sinne vnto sinne, soothing our selues in our said mercies, saying with old and new Babylon, *I shall be a Ladie for ever*; and giuing our selues to pleasure, and dwelling carelesly, and with them saying also in our hearts, *We are alone* (viz. honorable and happy) *and none else besides vs; we shall not sit as a widow, neither shall we see the losse of children*. We are also like to them that were at ease in Sion, and trusted in the mountaine of Samaria, putting farre away the euill day, &c. But oh that at length we would be wile, and see the euill to come, and hide our selues from it. Oh that we would take heed, lest we feelee that which the Prophet *Isaiab* in the place before mentioned, threatened euen in a moment to come to that old Babylon, *in one day the losse of children and widowhood*, that is, those euils that she neuer dreamed of, yea that she in her pride and securitie boasted she should neuer see: were not this iust with the Lord so to deale with vs, that like to the sonnes in law of Lot, haue thought them that haue preached iudgement to come, thereby to moue vs to repentance, *to haue but mocked*? Verily it were most iust. But let vs at the last make this right vse of the mercies of God for this life, that *Sammuel* commended to the Israelites, saying, *Fear ye the Lord and serue him &c. and consider how great things the Lord hath done for you*. If we still go on in our sinnes and securitie, and do wickedly (not presenting our selues such a sacrifice vnto God, as here the Apostle exhorteth vs vnto) let vs beware of that which he threatneth in the next verse.

As this argument from these outward mercies towards vs here in this Land, is generally to be applied vnto all
(be-

Isai. 47. 7. 8.

Amos 6. 1. &c.
Ezek. 12. 27.

Pro. 22. 3.
27. 12.

Gen. 19. 14.

1. Sam. 12. 24.

ver. 19.

Luk. 12. 48.

Psal. 116. 12.

Iob 22. 1.

Psal. 116. 13.

(because all haue a share in them,) so let euery man particularly consider, that the greater measure of these outward mercies the Lord hath bestowed vpon him, the more he endeouours to present himselfe such a sacrifice to God as here we are called vpon to present. For if *to whom men haue committed much, of him they will aske the more*; will not the Lord do the like? But doth euery man make this particular vse of Gods mercies for this life, particularly receiued from the Lord? Alas no, but cleane contrary; he withdraweth himselfe the more from God; and the greater that any man (for the most part) is in outward blessings, the more he hardneth his heart and face against God, and the more he thinketh he may sin both against God and also against men. Therefore if there be any goodnes in any great men, though it be neuer so poore and little, we vie to say, Little is much in such a man. Whereas indeed we should rather say, It is nothing in such a man, as for whom the Lord hath done so much. For doubtlesse for the least of Gods blessings for this life, a man is more in his debt; and the more he dayly receiueth of that kind, into the greater arrerages he runneth with him, even such as he shall neuer be able to discharge; so that he may well say, *What shall I render vnto the Lord for all his benefits towards me.* And if we make this vse of such blessings for this life, then shall they also be mercies of the life to come: but if we do not, then shall they be iudgements of this life and of the life to come. And when we haue deliberated neuer so long, what to render vnto the Lord for these or for other sorts of his mercies, we must not dreame of making God any recompence, (for how can a man be profitable vnto God?) but we must altogether thinke of receiuing more, and euery one say with the Prophet in the former place, *I will take the cup of saluation, and call vpon the Name of the Lord.* VVe must still prepare our selues to beg more (at least heauenly and spirituall blessings) and to magnifie his Name for those that already we haue receiued, and not to boast or prate of any merits by any thing we

we

we haue done, but acknowledge that whatsoeuer we haue done, yet *we are but vnprofitable seruants.*

Luk. 17. 10.

By the premises hitherto spoken, we see that they do abuse the mercies of God, that are made the more secure by them, and that take libertie to commit sinne vpon sin, either from the mercies already receiued, or from the certaintie of Gods mercies to come. For his said future mercies are not promised to any but to such as *fear him and keep his comenat, and remember his commandements to do them.* Yea certainly, they that rightly consider of Gods mercies but towards other, be they neuer so meane, will thereby prouoke themselves, though liuing and wallowing in their sinnes, to *confesse and forsake them,* and to *returne vnto the Lord,* in hope they shall find mercie. Did not the prodigall sonne so do, by remembering the plentie of the poorest seruant in his fathers house? Oh that all prodigall and lasciuious sonnes would do the like! such as are swaggerers, drunkards or great drinkers, though not vnto drunkenesse, riotous, waste-goods, stubburne, rebellious, neither fearing God nor reuercencing men, no not their fathers that begat them, nor their mothers that bare them with great paines, and gaue them suck with many a pinch, and in their age haue more sorow of heart by them then euer they had ioy before. Oh that all other vngodly persons would do the like. If they be very gracelesse children (as there are too many) that will not submit themselves to their parents, and performe dutie vnto them from consideration of such before mentioned fatherly and motherly kindneses; how gracelesse are they to God, how wicked, how rebellious, that from these his mercies will not be prouoked to yeeld their bodies a sacrifice vnto him? They therefore are enemies to all pietie, and to these mercies of God, and to all grace of God, that from the same do argue for all libertie and impietie, saying (being admonished of their sinne, and exhorted to reformation) What? God is mercifull, he is not so hard as you make him.

Psal. 103. 11. 13.
17. 18.

Pro. 28. 13.
Ier. 4. 6.

Luk. 15. 17. 18.

Iai. 5. 17.
Luk. 18. 2.

Moreover, if Gods mercies be so great and certain vnto

F

men

Luk. 6. 36.

Math. 5. 7.

Iam. 3. 13.

Iob 22. 2.

1. King. 13. 6.

Gal. 4. 14.

2. Cor. 5. 20.

1. Iob 3. 16.

Isai. 52. 7.

Rom. 10. 15.

men most vnworthy; of them, how should this prouoke one man to shew mercie to another, in imitation of this mercie of God, according to that of our Sauour, *Be ye mercifull as your Father also is mercifull*. And hath he not said, *Blessed are the mercifull, for they shall receive mercie*? Hath not the Apostle also said, *There shall be iudgement mercilesse to him that sheweth no mercie*? but mercie reioycesth against iudgement. God hath no need of vs, but we haue need one of another. We cannot be profitable to God, but we may be beneficial one to another; yea the poorest that is, to the greatest, as diuers other wayes, so especially by praying for him, as the Prophet of Iuda was vnto *Ieroboam*, by his prayer curing his withered hand. Yea, we may deserue kindnesse one of another; but (as in part hath bin shewed before) we cannot recompence God for that we haue had of him, much lesse can we merit any new blessings.

Besides all the premises, if Gods mercies be so great as we haue heard, how highly are we to esteeme of the word of God, the cabinet or casket wherein all the said mercies of God are contained, and whereby likewise the Lord conueyeth them all vnto vs, and the which it selfe is one of the principallest mercies? Yea further, how highly are all Gods Ministers to be regarded, that faithfully bring those mercies vnto vs? euen so highly, that we should receiue them as the Galatians sometime did *Paul*, euen as an *Angell of God*, yea as *Christ Iesus himselfe*, for whom they are *Ambassadors*: and finally, that if it were possible (as *Paul* speaketh in the former place to the Galatians) we should plucke out our owne eyes, and giue them vnto them, if thereby we might do them good. If as *Christ* laid downe his life for vs, we ought to lay downe ours for the brethren, should we not much more do the same for faithfull Ministers that teach vs, and are Gods hands to deliuer these mercies vnto vs? How beautifull are the feet of them that bring glad tidings? Shall their faces then be odious vnto vs? so indeed they are to many; especially if the Ministers

nisters preaching neuer so freely and without any charge vnto them, do reprove them or theirs; yea if from the guiltinesse of their consciences they do but thinke themselves or theirs reprov'd, then they take them to be their enemies, as *Ahab* did *Elisha*. Sometime also they shake their heads at such Ministers, as *Dauids* enemies did at him, as a type of Christ; and as *they that passed by* did at Christ himselfe vpon the crosse, and as the bull doth at the dogs. But of the regard of the Ministers of the word, more afterwards.

1.King.11.20.
Psal.22.7.
Math.27.39.

Here also from these words, *the mercies of God*, let vs learne humilitie, and acknowledge all that we haue to come from Gods mercie in respect of our miserie; euen a pluralitie of mercies in respect of the pluralitie of our miseries. How then can any boast of any merits in respect of any works? How can any man glorie in himselfe? Yea, let all men giue all glorie to God for deliuering them from their manifold miseries, by vouchsafing them so manifold mercies. But it shall be sufficient thus briefly to haue pointed as it were with the finger at this point of humilitie by Gods mercies. To conclude this argument from Gods mercies, the more mercie that any man hath receiued, the more let him present his bodie a sacrifice to God. But wil some man say, do you not forget your selfe by speaking of more mercie? For did you not before say, that all Gods mercies of the life to come go together? and he that hath one, hath all? if therefore euery one haue all that hath any, how can he haue more? can there be more then all? I said so indeed, and so say againe: and do not you forget your selfe that thinke to take me napping, your selfe being napping? For so omit that before in saying as now you charge me, that all Gods mercies go together, I spake onely of his mercies for the life to come; I haue now spoken of the mercies of this life, which are giuen more in number to one then to another, to omit this (I say) I pray you remember that before I spake of *mercies* in the plurall number, now I spake of *mercy* in the singular

number. Although therefore all Gods common mercies for the life to come and accompanying saluation do go together, so that where there is one, there are all; yet I said also before, that the mercies of God are giuen in seuerall measures touching the particulars; knowledge, faith, hope, loue, patience, humilitie, temperance, &c. go all together, (yea so, that he in whom any sinne reigneth, hath none of all these) notwithstanding though he that hath one of these hath all, yet every man hath not these in the same measure; some haue knowledge in a greater measure then other; so also faith: the same is to be said of the rest. This therefore is my meaning, that every man the more knowledge, the more faith he hath, the more hope, the more loue, and the more and greater measure he hath of any other mercie, the more he giue himselfe a sacrifice to God, for the more glorifying of God. Let no man boast of greater mercies of God in him then are in other, but let him consecrate himselfe the more vnto God, and glorifie God the more. Thus much of the three arguments prefixed to the exhortation.

CHAP. IIII.

Containing an entrance into the exhortation, and an explication of the words thereof, Present your bodies a sacrifice.

NOW followeth the exhortation it selfe, wherein I will first open the seuerall words, and note some points of doctrine in them, and then speake of the whole exhortation. The words are these, *Present your bodies a sacrifice.* The word by some translated *giue*, by our new Bibles *present*, commonly signifieth and is vsed for *adesse*, to be present. Sometimes for *probare*, to proue, as when Paul saith, his aduersaries could not *proue the things whereof they accused him*. Sometimes for *commendare*, to commend;

παρουσιν
to present.

Act. 24. 13.

as, *Meate doth not commend vs vnto God*: and very often so present, as here it is translated, viz. in the places noted in the margin; and often elsewhere. For I do but name the places in haste to the words following. So I take it in this place. By *bodies* here synecdochically he meaneth the whole man, * *bodies* and *soules*: and the pronoun *yours*, is not altogether to be neglected, but to be well observed, as excluding the bodies of beasts, and the bodie of Christ. The former law for sacrificing of beasts is abolished by the bodie of our Lord Iesus Christ offered and sacrificed by himselfe; and so accomplishing and performing all typically signified by the former sacrifices of beasts. Touching Christs owne bodie, and Christ himselfe, none in heauen or in earth, neither man nor Angell euer was or now is worthy or meete to offer the same, but Christ himselfe. Christ with *once offering of himselfe did beare the sins of many, &c.* And by his will are we sanctified through the offering of the bodie of Christ once for all, &c. And his bodie being now in heauen, and there to remaine till his coming to iudgement, how can it be offered by any vpon the earth? And who by the doctrine of the Papists themselues knoweth when it is offered. For without the intention of the Priest for making thereof, there is no offering of it; as themselues affirme in the celebration of their Masse. Now who knoweth or can know the intention of the Priest? Whether also do they make the bodie of Christ (as they speake) in the state of humiliation or of glorification? Is God also the onely maker of all other things, euen of the least worme, and can a shaven Priest make the bodie of Christ? Did the onely mightie power of God raise the bodie of Christ out of the graue, and afterward exalt it to heauen; and shall euery such greasie Priest at his pleasure be of power to fetch it from heauen? Or hath Christ now two bodies, one in the state of humiliation, another in the state of glorification; one visible in the heauens, another inuisible in the earth? Yea, how many millions of Christs bodie do they make here in earth? For they will denie,

1. Cor. 3. 8.

Luc. 2. 22. Ro. 6.

16. 19. 2. Cor. 4.

14. 11. 2. Col. 2.

22. Eph. 5. 27.

* Bodies and
our bodies.

Heb. 9. 28.

Heb. 10. 10.

Act. 3. 22.

that in the celebration of their Masse, where and whensoever the body of Christ is receiued *per frusta*, by peeces or scraps; but they auouch that euery one receiueth the whole bodie of Christ. So then there must be so many bodies of Christ, not onely as there are Masses celebrated in all the world, but also as there are seuerall communicants in the whole world, and yet forsooth the bodie of Christ must still remaine whole. O noble Arithmeticians! Let no Merchants therefore, or any other that haue great accounts to make, euer make vp their reckonings and cast vp their accounts, without some Masse-priest present, by whom they may make the speedier worke. Then wil there not be so many bankrupts as there are.

Yea further, I pray you note another abomination in their Masse. For they say, that euery one receiueth the whole bodie of Christ, flesh, blood and bone, really and materially with his bodily mouth, as it was borne of the virgin *Marie*: but whether so little as then it was, or of full growth, that they tell not. But to omit this; what followeth? I pray you remember that our Sauour himselfe saith, *Whatsoever entresth into the mouth, goeth into the belly, and is cast out into the draught*, according to the Greeke and Latin word. Do not these men (thinke you) highly dignifie the body of Christ, to afford him no better room being now glorified in the heauens, then this? But soft; they haue not yet determined whether (as I said) it be the bodie of Christ glorified, or as it was in the shape of a seruant. Well then, demurre a while, and consult one with another of that. In the meane time, whether of both they meane, is it not much worse then the stable wherein he was borne, and the manger wherein so borne he was laid? Yet who can expresse the sauage barbarousnesse of the people, in vouchsafing the virgin *Marie* no better roome, though they knew her not to be with child of the Sauour of the world? How horrible an indignity therefore is this, so to abase Christs body, he being so mightily declared to be the Son of God? Yea, this is most horrible blasphemie:

what

Math. 15. 17.

*αφεδ' παρ.
Latrina.*

what Christian heart or eare can endure it? If *Peter* compare some that feared not to speake euill of dignities amongst men, and of things which they vnderstand not, vnto naturall brute beasts, or vnreasonable creatures; whereunto may these be compared, that so abase and disgrace Christ Iesus himselfe, whom they professe to know to be the Sonne of God, the Lord of life and glorie? Is it any maruell that they speake euill of Princes in the earth, that do so fouly deale with the *King of Kings and Lord of Lords*. If *Peter* also say further, that such as so speake shall vtterly perish, (for so the word by him vsed signifieth,) how feartull and direfull shall be the end of these wicked wretches? For, is not this to crucifie to themselves afresh the Son of God? And indeed so they must do, if they make a new oblation of him. For a new oblation of Christ, requireth a new death of Christ. But *Christ once dead, and now lining, dieth no more*. And if they do againe so crucifie Christ, let them take that which followeth in the former place to the Hebrewes, and acknowledge themselves to be so fallen away that they cannot be renewed by repentance, that is, they cannot repent.

Furthermore, they say their Masse is a Sacrament. *Non sententias, sed contradictoria loquuntur carnifices*. These butchers speake not sentences, but (in some sort) contradictions. For if it be a Sacrament, as the Supper of the Lord is to be acknowledged, then is it not such a sacrifice as they speake of. For, a sacrament & a sacrifice are two such distinct & diuers things, that the one cannot be the other. A sacrament cannot be a sacrifice, neither can a sacrifice be a sacrament. If it be objected, that the Passe-ouer was a sacrament, and yet a sacrifice; I denie the latter, namely that it was a sacrifice properly so called. For euery sacrifice was to be slaine by the Priests, and to be offered at the Tabernacle and Altar of the Lord: but the Passe-ouer was to be slaine, yea eaten also by euery family; it was to be roasted with fire, leaning no part thereof till the morning; it was not at all to be consumed by fire, as other sacrifices were. If yet it be objected, that it is called a sacrifice, I first

ask

1. Pet. 2. 12.

Reuel. 19. 16.

καταφθίσεσθαι

Heb. 6. 6.

Reuel. 1. 18.

The Passe-ouer
was no sacrifice

Exod. 12. 8.

1. Cor. 5. 7.

2. Chro. 32. 32.
and 35. 7.

Exod. 8. 25. 26.

Exod. 12.

Gen. 2. 7.

Zech. 12. 1.
Heb. 12. 9.
1. Cor. 7. 1.
Isai. 4. 6.

aske where? Secondly I say, it might improperly be so called as a type of Christ, of whom it is said, that *Christ our Passe-over is sacrificed for vs.* Thirdly, in respect of many peace-offerings at the first institution offered at the first celebration thereof. In which respects the Supper of the Lord hath bin by the Fathers often called a sacrifice, because of the praises of God, prayers to God, and almes giuen to men when the same hath bin celebrated. Besides all the premises, that the Passe-over was no sacrifice properly so called, it is manifest by expresse Scripture, because when *Pharaoh* gaue libertie to the Israelites to sacrifice to the Lord in Egypt, *Moses* answered, that *it was not meete so to do, &c.* And yet afterward they slue and did eate the Passe-over in Egypt. Therefore I conclude, that the Passe-over was not properly a sacrifice, but onely as before I said. And touching the bodie of Christ, I also conclude, that neither any shauen Priest nor any other is now to offer the same, but that all Christian religion consisteth in the receiuing thereof, yea of whole Christ, not into their bodies, but into their hearts by a true and liuely faith. But leauing these their blasphemies to themselves, and to the iudgement and condemnation of God, I proceed.

Now hauing shewed the bodie of Christ not to be any wayes here meant, neither now to be offered by any shaueling Priest, or any other, as the Popish Church blasphemously say they offer it daily in their Masse; let vs more fully see what yet is meant by these words *your bodies*. I do therefore vnderstand by them (as I said) our whole man, bodies and soules. The word *bodie* indeed properly signifieth but one part of vs, that was at the first made of the earth, and that we now take from our parents, and so it is distinguished from our soules at the first, and now also infused into the bodie immediatly by God. So it is the same with the word *flesh*, though the word *flesh* haue diuers other significations most commonly for all mankind, as also for the whole corruption and old man, and

and so it is opposed to the word *spirit*, that is, the new man, wrought by the Spirit of God in vs.

In the proper signification thereof the word *bodie* is taken in diuers other places: as when it is said, that *Christ shall change our vile bodie, &c.* and when *Paul* prayeth *God* to sanctifie the *Thessalonians* throughout in soule, bodie and spirit: so also when to the *Hebrewes* the *Apostle* saith, *they were washed in their bodies, &c.* and so in the doctrine of the resurrection, and often elsewhere. But in this place it is taken for the whole man consisting of soule and bodie. So it is taken when the second person in the Deitie is brought in, saying, *A bodie hast thou prepared for me.* So after when it is said, *By the which will we are sanctified, through the offering of the bodie of Iesus Christ once for all.* So *Peter* saith, that *Christ* in his bodie bare our sinnes upon the Crosse. In all which places the bodie of *Christ* is taken for the whole humane nature of *Christ*, soule and bodie, yea also for the whole person of *Christ* God and man; in which respect by communication of the properties it is said that *God hath purchased his Church by his owne blood.* So likewise our bodie is taken for our whole man, when the *Apostle* saith, *Let not sinne therefore reigne in your mortall bodie.* For he forbiddeth sin to reigne as well in the soule as in the bodie: and although the soule be immortall, yet the whole man joyntly is mortall. And so *Peter Martyr* saith, that when he saith bodie *per synecdochen*, he doth vnderstand the whole man, as sometime by the word *soule* he doth the like. For so *Iacob* is said to haue entred into *Egypt* with *seuentie soules*: and yet presently after he saith, that in this place it is not a name of nature but of vice: For our corrupt affections are to be mortified, and good are to be put into their place, that our sacrifice may be acceptable. But I confesse I do not well vnderstand how these words do accord with the former. Some other for all that do so interpret the words *our bodies* in this place, viz. not for our whole man, neither for our natural bodies distinct from our soules, but onely for our whole naturall

G

corrup.

Rom. 8. 1, 2, &c.

Phil. 3. 21.

1. Thess. 5. 23.

Heb. 10. 22.

Heb. 10. 5. 10.

1. Pet. 2. 24.

A. 2. 10. 28.

Rom. 6. 12.

Gen. 46. 26.

Col. 3. 5.

Rom. 7. 24.

Our whole man
soule and body
must be sacrific-
ed to God.
Isai. 1. 16.
2. Cor. 7. 1.
Psal. 51. 2.

Math. 23. 25.

vet. 27.

corruption, as the word *flesh* (as before I shewed) is diuers times so taken. Of these *Ambrose* vpon this place seemeth to be the ancientest and chiefest: *Our bodies* (saith he) *being subiect to sinne, are not accounted liuing but dead.* Then he saith, *Non enim sicut tunc corpora pro corporibus immolantur, nunc vero non corpora sed vitia corporis sunt perimenda:* For not as then bodies are sacrificed for bodies, but now not the bodies, but the vices of the bodie are to be slaine. Their reason seemeth to haue bin, because as particular sinnes, fornication, vncleannesse, &c. are called our *earthly members*; so our whole corruption is called by the name of *the body of death*, as when *Paul* crieth out, *Oh wretched man that I am, who shall deliuer me from the bodie of this death?* But for my part I rather approue of the former interpretation of our bodies to signifie our whole man, as *M. Caluin* also interpreteth it, because it is said our bodies must be a sacrifice liuing, but our whole old man must be slaine, mortified and crucified. How also can the old man properly be said to be holy and acceptable vnto God? when it is killed and mortified, it is not in being; and not being mortified, it is altogether vnholly and odious vnto God, who hateth all that is euill.

That our whole man, soule and bodie, must be presented vnto God a sacrifice, it is manifest: First of all, by diuers commandements for the washing of our selues, not in part, but in whole; and for purging of our selues from all filthinesse both of the flesh and of the spirit. Secondly, so also by *Dauids* prayer for himselfe, wholly, not in part to be washed. Thirdly, so by *Christs* sharp reprehension of the Pharisees for their washing themselves onely outwardly, for *making cleane the outside of the cup and of the platter*, and for being like to whited sepulchers, &c. but *within full of dead mens bones and of all vncleannesse.* Fourthly, our whole man hath sinned, therefore our whole man must be offered to God. Fifthly, our whole man was at the first created, and after our fall redeemed. Sixthly, in the world to come we desire our whole man to be glorified, and

and so it shall be. Seuenthly, Christ suffered in his whole man, in soule and in bodie, in the one as well as in the other. And it is to be obserued, that as the word *soule* is expressed by *Isaiah*, so the word vsed by *John*, and translated *life*, is not the word *ζωή* life, but *ψυχή* soule. And so it was necessarie that Christ should suffer and present himselfe a sacrifice to God in both parts of his humane nature, that he might be a perfect Sauour vnto vs of our soules and bodies, because wee had sinned in both. And this Christs suffering in soule as well as in bodie, is manifest by his threesfold most earnest prayer to God, to be deliuered from that passion if it had bin possible: by his sweat *trickling downe like great drops of blood*: by his bitter crie vpon the Crosse, *My God, my God, why hast thou forsaken me* yea also by his prayer to be deliuered from that *boorne* long before. All these things do plainly testifie, that Christ suffered more then in bodie onely, euen in soule also; and not such punishment as man onely did inflict, but the heauie wrath and indignation of God his Father. For many a man hath suffered as great torments in body and greater, that hath not so prayed to be deliuered from his sufferings, nor so sweat nor so cried out. Moreover, the necessity of Christs such suffering, and consequently of his so offering himselfe, is further manifest, because himselfe speaking of his suffering before, saith, not onely that he should or would so suffer, but also that *he must suffer death, &c.* Yea he sheweth the necessitie of his death by the similitude of a graine of wheate, that *except it die, it abideth alone; but if it die, it bringeth forth much fruit*: thereby teaching, that except hee should be put to death, the saluation of man could not haue bin effected. After his resurrection also, is it not said by the two Angels, that Christ had before said, that *the Sonne of man must be deliuered into the hands of sinners, and be crucified, &c.* Doth not Christ himselfe also rebuke the two Disciples that were walking to Emaus, in this maner, *Oh fooles and slow of heart to beleene all that the Prophets haue spoken!*

Isa. 53. 10.
Ioh. 10. 17.
1. Ioh. 3. 16.
Christs suffering in soule and body for vs necessary.

Math. 26. 39.
Luk. 22. 44.
Math. 27. 46.
Ioh. 12. 27.

Math. 16. 32.
Mar. 8. 31.
Luk. 9. 23.
and 17. 25.
Ioh. 12. 24.

Luk. 24. 7.

ver. 15. 26.

A threefold
necessitie of
Christs (suffer-
ings.)

Act. 2. 23.

Math. 26. 54.

Luk. 24. 25.

Deut. 27. 26.

Gal. 3. 10.

Math. 12. 36.

Stella on Luke
9. 31.

Luk. 22. 44.

Ioh. 19. 1.

and 34.

ought not Christ to haue suffered these things, and to enter in-
to his glorie? Doth not this word ought, plainly import a
necessitie?

The necessitie of Christ dying and suffering all that he
did for our saluation, is threefold. First, because of the de-
terminate counsell of God. Secondly, for the perfor-
mance of former Scriptures which had spoken of his said
sufferings: yea, not onely the plaine words of Scriptures,
but also all the sacrifices of the Law, which were all offered
by death, as types of Christ. Thirdly, for expiation of our
sinnes, which could not otherwise haue bin taken away
then by his being made a curse for vs; because it was writ-
ten, *Cursed is every one that continueth not in all things that
are written in the booke of the Law.* The iustice of God ther-
fore required all his said sufferings, even that he should not
suffer something onely, but all: neither did it stand with
the wisdom of our Sauour to suffer more then he nee-
ded, himselfe hauing taught, that *men shall giue an account
of every idle word in the day of iudgement:* shall they not
then much more giue account of euery thing they haue
done or suffered more then they needed? I haue the ra-
ther spoken thus much hereof, in confutation as of other
Papistes, so of *Stella*, that is not any *ex stellis fixis*, of the fix-
ed starres, but a Planet, a wandring starre, both in himselfe
and also in his endeouours to deceiue and seduce others,
and to leade them out of the way, like vnto the Meteor
that the Philosophers call *ignem fatuum*, the foolish fire,
burning vp and downe till it be wholly consumed. But
what doth he teach or say? that *one drop of Christs blood
had bin sufficient to haue saued the whole world;* and that *we
are not saued by the quantitie of Christs sufferings, but in re-
spect of the dignitie of his person.* So what needed Christ to
haue sweate so many great drops of blood, and afterward
to haue shed so many more when he was scourged; and
last of all by a speare to haue had so much blood let out
of his side. Yea, by the former doctrine, the blood which
he shed at his circumcision had bin enough for all, and might

might haue saued all the rest. Yea, so indeed in plain words he auoucheth; and for his whole erroneous interpretation childishly playeth with the Latin word *excessum* there vsed by the vulgar Latin translation, but not meaning anything superfluous, but onely according to the Greeke word so translated, meaning Christs departure or going away, spoken of by our Sauour himself, as necessarie before the sending of the *Comforter*: for the word vsed by *Luke*, signifieth onely a going out of the way; and it is the very name of the second booke of *Moses*, called *Exodus*, because it containeth chiefly the departure of the Israelites out of the land of Egypt. But will this doctrine stand without blasphemie against Gods iustice and Christs wisdom? But this shall suffice for the necessitie of Christs sufferings, by the way inserted.

To proceed, the next word is *sacrifice*, this English word and the Latin *sacrificium* touching the signification of them do not expresse the Greeke word of the Apostle. For *sacrificium* and sacrifice, naturally signifie an holy worke, as *beneficium* any good worke, and *maleficium* any euill worke. Notwithstanding, whatsoever the naturall signification of the word is, yet, I confesse it is chiefly vsed for such a sacrifice as the Iews were wont to offer vnto God, and as the heathen also offered to their Idols, according to the signification of the Greeke word here and elswhere vsed; yea also according to the two Latin words vsed for the same, *uictima* and *hostia*. Here let vs not omit the distinction made by learned *Sadael* betwixt the action of sacrificing and the thing sacrificed; and that the word *sacrifice* more properly is to be vnderstood of the action (as before I said,) and that the thing sacrificed was called *hostia* or *uictima*: hence it is that our spirituall and internall worship of God, and the duties of pietie &c, charitie, are called sacrifices, by the former similitude of legal sacrifices in old time. Now the Greeke word here vsed, is *θυσία*, all one with another *θύω*, both of the verb *θύω*, which signifieth *maltare*, to kill some liuing creature for

Ioh. 16. 5. 7. &c.

Sacrifice.

Contra *Mossam*.

some holy use in the worship and service of God. And therefore for that that we call, and in the Law was called a sacrifice, the heathen had those two Latin words before mentioned, *hostia* and *victimæ*; touching the Etymologie whereof, the Poet had two Latin verses:

*Victima quæ dextra cecidit victrice vocatur,
Hostibus à victis, hostia nomen habet.*

The Dictionaries, Cooper, Rider, &c. make this difference betwixt the two said words (yet not according to those verses) that *hostia* was a sacrifice offered to their supposed gods at their going forth to warre against their enemies; *victimæ* that which they offered after victorie obtained. In both these respects we are to present our bodies and whole man a sacrifice to God, both for our victorie already obtained by Iesus Christ, according to that of the Apostle, that *having spoiled Principalities and powers, he made a shew of them openly, triumphing over them upon his crosse*; and according to that, that *ascending up on high, he led captivitie captive*: and also to that end, that we may overcome all our enemies yet remaining, and in the end triumph our selves and say, *Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?* This we haue the more need to do, because although the *Seed of the woman* Christ Iesus hath already bruised the head of the Serpent, yet still he wriggleth with his taile, and still we are to wrastle (for our exercise) not against flesh and blood, but against such aduerſaries as in respect of our weaknesse are called *Principalities and powers, rulers of the darknesse of this world*, (that is, of the children of darknesse in this world, not of the children of the light) and against *spirituall wickedneses in high places*, yea also against him that (in respect of his subtiltie and our simplicitie) is called *the old Serpens*.

The reason of this phrase *sacrifice*, is, because being ingrafted into Christ Iesus, we are partakers of his Priesthood, and are *Priests* as well as *Kings unto God*. For though in that place of *Peter* we be called also *living stones*, yet this

Col. 2. 15.

Psal. 68. 18.
Ephes. 4. 8.

1. Cor. 15. 54. 55

Gen. 3. 15.

Ephes. 6. 12.

Reuel. 13. 9.
20. 2.

1. Per. 2. 5.
Reuel. 1. 6.
and 5. 10.

this is not prejudiciall to the other: for in diuers respects we are called by diuers names: and there we be called *stones* rather then timber; First, because Princes houses are rather built with stones then with timber, and we be the houses & temples of God himself, who is King of Kings. Secondly, in respect of the perpetuities of all the elect, stones being more durable then timber. Thirdly, because Christ himselfe, into whom (as before I said) we are mortified, is also called *the chiefe corner stone*. In like maner as Christ was both the Priett and also the sacrifice once offered for all, so are we both Priests and also sacrifices, according to this present text. Thus much of the seuerall words of this exhortation.

Ephes. 2. 20.

CHAP. V.

Wherein an entrance is made into the matter of the whole exhortation, shewing the sacrificing of our selues to be active and passive; and how first of all we are inclin'd to sacrifice diuers particular parts of our bodies vnto God.

NOW we come to the matter of the whole exhortation for the offering vp or presenting our selues such a sacrifice. Touching this therefore, let vs vnderstand that when the Apostle requireth or exhorteth these Romanes (and in them vs also) to present our selues a sacrifice, he meaneth not any propitiatorie, expiatorie or satisfactorie sacrifice, for our owne sinnes or for the sinnes of other, but onely an Eucharisticall or gratulatorie sacrifice, in thankfulness to God for the expiation of our sinnes and satisfaction of his iustice, made by his Sonne on our behalfe and on behalfe of all the elect, and that by the appointment of God the Father himselfe in that behalfe, and in the meere and free loue both of the Father and of the Sonne towards vs, without any desert of ours; yea

Our sacrifice
now not expi-
atorie but eu-
charisticall.

con-

Our sacrifice
of our selues
twofold, actiue
and passiue,

A fourefold
difference be-
tweene the sa-
crifices of the
Law and of the
Gospel.

1

Leuit. 21. ver. 18
19, 20, 21.

2

1. Sam. 1. 9.
and 3. 3.

contrary to our desert.

Let vs also further vnderstand, that this our sacrifice of our whole man, bodie and soule, is twofold: First, actiue: Secondly, passiue. Actiue, in doing all both in soule and in bodie that God hath commanded vs to do. Passiue, in suffering whatsoeuer either he shall lay vpon vs, or call vs to suffer.

Before we enter into the sacrificing of our selues actiue-ly, let vs note one thing more, viz. the difference between the sacrifices of the Law and of the Gospell, to be fourefold. First, in respect of the Priests offering the one and the other. Secondly, in respect of the place. Thirdly, in respect of the times. Fourthly, in respect of the persons for whom the sacrifices of the Law were to be offered.

Touching the Priests of the Law, they were all of one Tribe, viz. of the Tribe of *Leui*; and not all they, but only the posteritie of *Aaron*: neither all the posteritie of *Aaron*; for there were excepted from the seruice of the priesthood, all that were blind, lame, flat nosed, or that had any thing superfluous, or that were broken footed, or broken handed, crooked back, or dwarfs, or that had any blemish in their eyes, or that were scurvie or scabbed, or had their stones broken, and finally all that had any blemish. Now in the time of the Gospell, Christ Iesus hauing offered himselfe once for all, and he being a Priest for ever after the order of *Melchizedek*, not of the Tribe of *Leui*, but of the Tribe of *Iuda*, and hauing abolished all the Priesthood of *Aaron* with all the appurtenances thereof; all Christians both men and women, without exception of any, are priests to offer this sacrifice of their soules and bodies Eucharisticall vnto God.

Touching the place, after the building of the Tabernacle, all sacrifices of the Law were onely to be offered in the Tabernacle, and after the building of the Temple all in the Temple, the Tabernacle it selfe before the building of the Temple, being called by the name of the Temple. Now vnder the Gospell, euery where all men and women may and must offer themselves such a sacrifice, as *Paul*
here

here exhorteth these Romanes to offer.

Touching the third difference before mentioned betwixt the sacrifices of the Law and this and other therein contained; there were set times for the sacrifices of the Law, viz. morning and evening; sometimes also the sacrifices were doubled, twice as much being commanded to be offered at one time as at another; yea there were also set & severall sacrifices enioyned at for severall feasts of the Lord. Now in the time of the Gospell there is no such set time appointed for this sacrifice of our selues; but as we are to *pray alwayes* and *without ceasing*, as well as *every where* (this dutie of prayer being a branch, as we shal heare of this sacrifice of our selues,) so we are alwayes and without ceasing to offer this sacrifice of our selues.

Touching the persons for whom the old sacrifices were to be offered, there was one sacrifice for the Priest, another for the sinne of the whole congregation, another for the magistrate, another for any of the common people, and that also according to the qualitie of euery ones sinne; for the sinnes of *knowledge*, a greater sacrifice being enioyned then for the sinnes of *ignorance*. But now the spirituall sacrifices of the Gospell, comprehended in this sacrifice of our selues, must be offered for all alike, as well as by all alike; the neglect of this sacrifice or of any such branch thereof, as whereof afterward we shall speake, being prejudiciall to all the whole bodie whereof we are members, as well as to the partie himselfe that so neglecteth it.

Having thus spoken of these differences of the old sacrifices of the Law and of this of our selues, let vs now returne to our former distinction of sacrificing our selues both actiuelly and passiuelly. To begin therefore with the actiue sacrificing of our selues, because the Apostle (as before hath bin shewed) by our *bodies* meaneth our whole man, bodie and soule, and yet nameth onely our bodies; let vs in that respect begin with the actiue sacrificing of our bodies, and then speak of the sacrificing of our soules;

H and

3

Leuit. 13.

Ephes. 6. 18.

1. Thes. 5. 17.

1. Tim. 2. 8. 10.

4

Leuit. 4. 3.

The active sacrificie of our bodies.

1. Cor. 11. 14. 15

and of both as briefly as we may.

Touching our bodies, I may first of all consider the sacrificing of our heads, wherein let vs onely remember that sober and modest wearing of our haire, which the Apostle (by the testimonie of nature it selfe) commendeth vnto vs, namely, that *men weare short haire*, because it is a shame for them to haue long haire; and that women likewise account of their long haire to be an ornament vnto them, and on the contrary that it is a shame for them to be shauen or polled. These premises do plainly shew first of all, that all men that accordingly do not so weare their haire, do not therefore sacrifice their heads so vnto God as here the Apostle commandeth: for what is it to sacrifice our bodies and euery member of them, but to frame and conforme them according to the word, as afterward we shal heare more at large. The same is to be said of women, either impudently cutting off their haire, and so making themselves like to beardless yong men, or not wearing their haire in such modestie as the word prescribeth. But of these things more afterward vpon the second verse.

Our eares.

1. Tim. 6. 5.

2. Tim. 2. 16.

2. Tim. 4. 3.

To come now to the particular members of our heads. Our eares are to be sacrificed to God, first by restraining them from hearing any false doctrine. That which the Apostle requireth of *Timothy*, namely to withdraw himselfe frō disputings with men of corrupt minds, &c. belongeth to all other; as also the shunning of prophane and vaine babbling: yea, our eares must not so much as itch after teachers of such things; because to do these things is the beginning of turning away our eares from the truth.

Ephes. 4. 29.

Ephes. 5. 4.

1. Cor. 15. 33.

As we must turne away our eares from all false doctrine, so also must we from all *filthy talking and corrupt communication*, yea also from all *foolish talking*, because such *communications corrupt good manners*, and them that otherwise are well affected. For there is none so well affected but that still he hath some reliques of the old man that is altogether apt to heare euill, and to stop the eares against all

all goodnesse, like the *deaf Adder* against the charmer, not hearkning to his voice, charms be neuer so wisely. The Lord by *Moses* commanded the *Israelites* not to heare the words of false Prophets. And doth not our Sauiour admonish his Disciples, to take heed and beware of the leuen of the Scribes and Pharisees, that is, of their doctrine. If the *Israelites* that had heard God to giue his Law in most glorious manner, and had seene the great works of God in Egypt, and their owne most wonderfull passage through the red sea, and the mightie ouerthrow of *Pharaoh* and all his host therein, and many other great works of God; if the Disciples that had bin so taught by Christ himselfe, and had seene all his miracles; if *Timothy* that had knowne the holy Scriptures from a child, and in whom dwelt the vnfained faith of his grandmother *Lois*, and of his mother *Eunice*; if all these needed such admonitions; how much more need haue we and all that liue now in these perillous times, wherein *Leuites* and other false Antichristian teachers, as also *Anabaptists* and other heretiks do so swarme, much more dangerous and hurtfull then all the flies, frogs, grasshoppers and lice that were in the land of Egypt. Hitherto belongeth that graue admonition to the *Hebrewes*, before by the Apostle commended to haue had such things as did accompanie saluatiō; that they should take heed as they feared falling away from the grace of God, lest any roose (neuer so small) of bitterness did spring vp (or peepe out) whereby they should be troubled and many defiled. And alas who seeth not the necessitie of this admonition in these dayes, and in this our land, not onely by the swarming of these Romish and bloody caterpillers before mentioned, but also by their perillous effects in many like children of disobedience, even by the falling away of many to Poperie, that haue bin borne of Protestant parents and instructed in the truth? How many also are corrupted in their manners, by hearkning vnto vain, foolish and filthy ballads, and by other the like corrupt communications against the first and against the second Table?

Psal. 58. 5.

Deut. 13. 1.

Math. 16. 5.

Mark 8. 15.

2. Tim. 3. 14.
chap. 1. 5.

Heb. 6. 9.

Iam. 1. 19.

Prou. 1. 2.

and 4. 1. 10.

Pro. 22. 17.

Math. 11. 15.

and 13. 9. 43.

Reuel. 2. 7. 11.

17. 19. and 3. 6.

13. 22.

To sacrifice
our eyes.

Psal. 119. 37.

21 Pet. 2. 14.

Math. 5. 28.

Gen. 6. 2.

Gen. 34. 2.

Gen. 39. 7.

2. Sam. 11. 2.

Iosu. 7. 21.

1. Kin. 21. 1.

Pro. 23. 6.

Math. 20. 15.

Mark. 7. 22.

Psal. 73. 3.

Iob. 31. 1.

Neither is it enough for sacrificing of our eares to God, onely to reſtraine them from hearing that which is euill, but they muſt alſo be applied to heare that which is good. This the Apoſtle intimateth, when he ſaith, *Be ſwiſt to heare.* Hereunto belong many precepts in the Prouerbes, for *inclining our eares to wiſedome, &c.* for *hearing the inſtructions of fathers, &c.* How alſo doth our Sauour both in the Goſpell and in the Reuelation, ſay, *Whoſe hath eares to heare, let him heare:* and, *He that hath an eare to heare, let him heare what the Spirit ſaith vnto the Churches.* How comfortable ſoeuer the eye is for the direction of the bodie in matters of this life, yet the eare is more neceſſarie for the life to come, becauſe *Faiſth* both cometh and alſo is increaſed eſpecially by *hearing.*

That which hath bin ſaid of ſacrificing our eares, is alſo to be ſaid of ſacrificing our eyes, by praying that they may be *turned away from beholding of vanitie;* and by taking heed they be not *eyes full of adulterie;* neither do *behold a woman with intent to luſt after her;* or by whom to be prouoked to vnlawfull marriage, as the ſonnes of God were before the flood; or to any other breach of the ſeuenth commandement, ſuch as *Shechem* committed, or *Potiphars* wife inticed *Joſeph* to commit, and as *Dauid* himſelfe did commit: as alſo that they be not too much fixed vpon any object either of couetouſnes, as the eyes of *Achan* vpon the Babyloniſh garment, &c. and *Ahabs* were vpon the vineyard of *Naboth*: or of envie, in which reſpect an enuiouſ man is often called *a man of an euill eye,* becauſe the looking too much vpon the proſperitie or mercies of God beſtowed vpon another, doth prouoke ſuch lookers to envie and fretting, as theſe words of the Prophet do plainly ſhew, *I was enuiouſ at the fooliſh, when I ſaw the proſperitie of the wicked.* In theſe reſpects, as *Iob* made a covenant with his eyes not to looke vpon a maide, ſo it were good for euery one to do, that will ſacrifice his eye vnto God; neither to looke vpon any woman whereby to luſt after her, (eſpecially for yong men to beware here-
of.)

of, in whom the lusts of youth are most violent;) neither vpon any other obieſt, whereby to be prouoked either to couetouſneſſe or to enuie.

Besides all before ſaid of ſacrificing our eyes, we muſt ſo take heed vnto them, that by their loſtie lookes we bewray not our ſelues to be high minded, becauſe ſuch *loſtie lookes* are made a note of an *high mind*; and a *proud looke* is ſaid to be one, yea *the firſt of the ſix things which the Lord hateth, and of the ſeuē which the ſoule of the Lord abhorreth*. It is alſo ſaid that there is a generation, of which *Agur* ſpeaketh by an exclamation or admiration, ſaying, *Oh how loſie are their eyes, and their eye-lids are liſted vp*. Therefore alſo before that, *Solomon* had ioyned together an *high looke* and a *proud heart*, pronouncing both to be a *finne*, that is, a great ſinne. Again, the eyes of a man looking too much vpon the redneſſe of wine, prouoke to drink vnto drunkenneſſe, and thereby to fall into whore-dome and to worſe vncleanneſſe. (ſuch as iuſt *Lot* fell into, without knowledge of that that he had done) and ſo *ſpeake wickedly*, and to plunge himſelfe into many other dangers, without any ſence or feeling of them. Therefore euery Chriſtian in this reſpect hath need ſo to ſacrifice his eyes vnto God, leſt that being that way overcome, of a man he become a beaſt, and by drunkenneſſe do drown, or at the leaſt quench the graces of Gods Spirit before in him; the Apoſtle hauing oppoſed the *fulneſſe of Gods Spirit* vnto drunkenneſſe with wine. To conclude this point, *let not our eyes wander in the corners of the world*, as the eyes of a foole do: but *let them looke right on, and our ey-lids looke ſtreight before vs*.

I might here take occaſion to ſpeake of the ſacrificing of the mouth, as it is the doore of the belly for the receiuing of meate and drinke, and ſo take occaſion to ſpeake againe againſt drunkenneſſe before touched, and againſt ſurſetting: for the auoiding of both which, our Sauour gaue a ſpeciall charge to his Diſciples, a little before himſelfe diu drinke of the bitter cup of his paſſion, (bitter to

Pſal. 131. 1.
Pro. 6. 16. 17.

Pro. 30. 13.

Pro. 21. 4.

Pro. 23. 30.

Gen. 19. 33.

Ephel. 5. 18.

Prou. 17. 24.
Pro. 4. 25.

Thermouth,

Luk. 11. 34.

him, but sweete to vs,) that in respect of the time when he gaue this charge, it might be the better remembred: the rather I might here speake thereof, because these two sinnes, especially drunkenness and excessive drinking, do now more abound then euer they did, euen in all ages, in all states, in all sorts, and in all degrees of men. But these things being spoken of afterward in this Epistle as *works of darkness*, I will forbear the speaking of them here, lest I should draw too many particulars into this generall, and so make a confusion.

Rom. 13. 13.

To sacrifice the tongue.

chap. 5. 3. 5, &c.

From the former therefore I descend to the tongue, the noblest part of a mans bodie, and that where by being sacrificed to God, we do most glorifie God and edifie men in their saluation. The hand indeed is an excellent member, whereby to do good to our selues and to others concerning this life: but for the life to come it is nothing comparable to the tongue. The greater hurt is done by the tongue abused (as *James* teacheth vs) the more good may be done by the tongue rightly vsed. For it is as the foreman of the Lords shop, for the vttering and selling of his ware of greatest price. As therefore the foreman of great Mercers or Grocers, &c. may do their masters much hurt or good as he carieth himself; so is it with the tongue.

Ephes. 4. 29.

Prou. 1. 10.

Now to speake briefly hercof; the tongue is to be sacrificed to God by restraining thereof both from vttering any errors in doctrine publicly or priuately, and also from all corrupt communication touching the manners of men, as by euill counsell and inticing of other to euil, such as against which *Solomon* instructed his Son to be ware. It is also to be sacrificed to God by the employment thereof altogether in good speech publicly and priuately.

1. Tim. 3. 6.

Of the abuse of the tongue either in publik teaching or in priuate whispering and vttering of false doctrine by such as secretly *creepe into houses*, I haue insinuated something before, in speaking of the sacrificing of the eares, the which I need not now to enlarge by adding any more thereto, because it is a matter not becomming so short

short a treatise as I intend this to be.

Touching the other, a maine thing wherein the tongue is to be sacrificed by restraint from euill, is *in publike iudgement*, either in respect of persons, or for gifts and bribes, both being expressly forbidden in many places; yet of this also I will adde no more.

Touching other euill speeches, from which the tongue is to be restrained, they are either against the first Table and against God immediatly, or against the second Table against men, and in men immediatly also against God.

Against God, the tongue is to be restrained from swearing, blaspheming, cursing, disgracing of his word or works, &c. All these are against the third commandment.

Against men, the tongue is to be restrained from railings, reuillings, scornfull and reprochfull speeches, not calling any man in anger so much as *foole*: so also from all filthy talking, whereby to prouoke vnto vnchaste luits; yea from all corrupt communication, which maketh not vnto edifying, and to doing good to other: yea, from *foolish iesting*, whereby to shew our wit we either gall and disgrace our neighbours; or to hinder better and more saoury speech we make the companie merrie, accounting it a great grace to make our selues fooles, and thereby to disgrace the image of God in our selues, that others may laugh, even when they ought rather to be prouoked to mourning. Honest mirth and wittie speeches to exercise and quicken the wits of our selues and of others, for the better fitting of our selues and others to better seruices of God, is not to be condemned, so it be with moderation, and without the disgracing of any, as also without preiudice to better things: but the other is that which the Apostle forbiddeth. Within this ranke I may well comprehend the telling of foolish tales: especially mens labouring to make men merry in the pulpit, and prouoking them to laughter, except it be soberly, to bring the Idolatrie of Poperie and Papists themselves into disgrace, as *Eliab* in an holy manner did scoffe at *Baals* Priests for their madnesse, thereby

Leuit. 19. 15.
Deut. 1. 17.
and 16. 18. 19.
Exod. 23. 8.

Math. 5. 22.

Ephes. 4. 29.

Ephes. 5. 4.

1. King. 18. 27.

to

to bring the worship of *Baal* into detestation. Herein notwithstanding men must so speake, as that they may wholly aime at the detestation of euill, and not intend the pleasing of men, and the prouoking of them to a carnall laughter.

Here I might take occasion to speake against such Playes as are too common amongst vs, and as are the shops of all vanitie and impietic, not only by the abuse of the tongue, but also of the whole bodie, in such gestures as serue only to wickednesse. The tolleration whereof yet amongst vs is so much the worse, not onely because they are condemned by our owne lawes, but also because they were odious in *Rome*, and in all other well gouerned Commonwealths of other heathen.

Ephes. 4. 25.

To this also of the tongue belongeth the putting away of lying, and euery mans speaking the truth to his neighbour.

Because laughter also is as proper to man as speech, herein they offend with their whole mouthes, that make may-games and sports of such as are called *naturall fooles* and *innocents*; whereas indeed such should be glasses for our selues, to behold Gods goodnesse to our selues, in giuing vs wit, reason and vnderstanding, rather then vnto them: yea, they should teach vs to feare the more, and to be the more humble, and to vse our reason and vnderstanding the better, lest God bereaue vs of them, as sometime he hath done other by nature as wittie as other; yea also Kings, as *Nebuchadnezzar*; and some great States-men (I might say Councillers) among vs, long before they haue bin children by old age. Oh that the heathen King *Achish*, when *Dauid* in more carnall policie then spirituall wisdom, feined himselfe mad before him: oh (I say) that that heathen King could blame his men for bringing *Dauid* before him, and said, *Lo, ye see the man is mad, wherefore haue ye brought him to me? haue I need of mad men that ye haue brought this fellow to play the mad man in my presence? shall this fellow come into my house?* Oh (I say once againe) that this wicked and heathen King should so speake,

1. Sam. 21. 14. 15

speake, and so rebuke his seruants; and that yet Christians, and more then common Christians, can make themselves merrie with them, that either are fooles & mad indeed; or that vpon stages and elsewhere feine themselves so to be, which is much worse then so to be indeed.

For the further sacrificing of the tongue, it is not enough to restraine the same from euill, but it must also be employed in good talke, for Gods glorie and the edifying of men. Therefore as the Prophet prayeth, *that God would open his lips, that his mouth might shew forth his praise.* And againe saith, *that the mouth of the righteous speaketh of wisdom, and his tongue talketh of iudgements, because the law of his God is in his heart.* And againe, *With my lips haue I declared all thy iudgements.* So Solomon saith, *The tongue of the wise vseth knowledge aright.* And againe, *The lips of the wise disperse knowledge.* And before y^e, *The mouth of the righteous man is a well-spring of life.* And presently after, *In the lips of him that hath vnderstanding, wisdom is found.* Therefore also the Apostle saith, *Let your speech be alwayes with grace, and seasoned with salt.* And againe, *Let your communication be good, to the use of edifying, that it may minister grace to the hearers.* They that haue not thus learned to sacrifice their tongues, though they beare the name of Christians, yet indeed they haue not true faith. For the Prophet saith, *I beleued, and therefore haue I spoken.* Let such therefore as say, they beleue, take heed how they hold their peace when they should speake for Christ and his word here. For if here they will not so speake when they may and ought to speake, Christ will not hereafter speake for them when they would be glad he should speake. Yea, if they haue not a tongue to speake for Christ and for his words before men, let them be assured that he will haue a tongue to denie them before his Father, when he shall come in the glorie of his Father, attended with his holy Angels. If all the former do not sacrifice their tongue to God in so speaking, what shall be said of them, *whose mouth is full of cursing and bitter speeches?*

Psal. 51. 15.

Psal. 37. 30.

and 119. 13.

Prou. 15. 2.
and 10. 11. 13.Col. 4. 6.
Eph. 4. 29.

Psal. 116. 10.

Math. 10. 33.
Mark. 8. 38.Rom. 3. 14.
Phil. 10. 7.

To sacrifice
the hand.

Prou. 21. 17.

Prou. 9. 17. 18.

Prou. 30. 17.
and 29. 24.

Eccles. 9. 10.

Gal. 6. 10.

Ephes. 4. 28.

Prou. 10. 4.
and 14. 1.
and 31. 13. 16. 19

Pla. 28. 2. and
88. 9. & 119. 48
1. Tim. 2. 8.

1. King. 8. 22.

Pro. 31. 20.

As the tongue must so be sacrificed, so also must the hands, in restraining them from all euill, as from play, because *He that loveth pastime* (or pleasure) *shall be a poore man*: so also from thedding innocent blood; yea also from fighting, filching and stealing, and the like. For though *stollen waters* (for a while) *be sweet*, yet *afterward* and for that cometh death: and *the mouth shall be filled with grasse*: yea, *He that is but partner with a theefe, hateth his owne soule, &c.* and *the robbery of the wicked shall destroy them*. Neither is the hand to be sacrificed onely by restraining from such euill as is committed with the hand, but also by applying the same to the doing of all good in the power thereof. Hereunto notwithstanding I will not apply that of *Salomon*, *Whatsoeuer thy hand findeth to do, do it with thy might*. For it is not (spoken as the words of a regenerate man, but as of an vnregenerate man carnally counselling himselfe and others to do whatsoeuer is in his power, in making no scruple hereof, because in the graue and after death a man shall heare no more of any thing here done. Yet hereto belong many other sayings: *While we haue time let vs do good vnto all. &c.* And, *Let him that stole steale no more, but rather let him labour, working with his hands, that he may haue to giue to him that needeth*. Hitherto belong many sentences in the Prouerbes against idlenesse especially, that *a diligent hand maketh rich*. As also the commendations of a vertuous woman by *Salomon*: so also by a Queene, for labouring with her hands, from the fruites thereof. If vertuous women must thus employ their hands, may men keepe their hands in their pockets? The lifting vp of the hands also should tellifie the zeale of the heart in prayer. Hence is that precept of *Paul*, *I wil that men pray euery where, lifting vp holy (and pure) hands, without wrath, &c.* So it is said, that *Salomon spread forth his hands toward heauen*. A speciall point of hands sacrificed, is in distributing and giuing to the poore. In which respect a vertuous woman is commended for *stretching out her hands to the poore*. Is it not also before shewed to be the end why

why the Apostle would haue men to *labour with their hands*, namely, *that they might haue to giue to him that needeth*. There be many that labour and take great paines with their hands, but either they spend all in drinking, or playing, or whoring; or else they keepe all to themselves: not one of twentie so labouring, hath sacrificed his hands to God, for giuing to them that need.

The feete also must be sacrificed, both by restraining them from swiftnesse to bloodshed, or to commit any other euill: and also by being nimble for performance of any good; particularly to do any worke of kindnesse or mercie. What haste made *Abraham* to his tent, to make prouision for entertainment of the Angels? What haste also made *Rebecca* to shew kindnesse to *Abrahams* seruant, before she knew the said seruants errand? What haste did *Zacchæus* make out of the Sycomore tree, for entertainment of our Sauour? Most worthy especially of our obseruation, is the example of *Abrahams* haste about a work most heauie and dolefull to flesh and blood, euen the sacrificing and slaying with his owne hands *his owne sonne*, *his onely sonne*, *his sonne whom he loued most dearly*, *his son in whom the promise was made* for the blessing of all nations; yea, and that immediatly after that at the Lords commandement he had sent away his sonne *Ismael*, borne of the bondwoman; yea further, whilst *Isack* was yong, and before he had any issue, in which all nations might be blessed? And is not this haste with our feete and whole man, the more necessarie in respect of this dull & slow age, wherein men are as hardly perswaded to any good worke, especially of mercie, as we say The Beare is drawne to the stake? and wherein we may sooner catch a Hare with a pipe and a taber, at least with many pipes and tabrets set in diuers places for the scaring and wearing of her, then we can perswade most men to any such worke, what necessarie sooner require the same? Yea, sometimes prophane persons of a ciuill disposition onely, are more easily perswaded to shew kindnesse, then some that are great professors.

To sacrifice
the feete.

Esay 54.7.

Rom. 3.13.

Gen. 18.6.

and 30.20.

Luk. 19.6.

Gen. 22.3.

Mark 6. 25. 27.

Prou. 10. 6.

Hosea 6. 6.

Psal. 95. 7.

Heb. 3. 13. &c.

Isai. 55. 6.

Ioh. 12. 35. 36.
and 1. 9. 10.

Eccles. 1. 2.

Ier. 48. 10.

Alas also, that the wicked should be hastie to commit any wickednes against God and men (as the daughter of *Herodias* being instructed by her mother, *made haste straight-way to aske of Herod the head of Iohn Baptist*; and *Herod* himselte to grant that diuellish request, and immediatly to send an executioner to cut it off;) and that Christians should be so slow to any good worke, either towards men or for the comfort of men. If these men had learned that of *Salomon*, *As vineger is to the teeth, and smoake to the eyes, so is a slithfull messenger* (or a sluggard) *to him that sendeth him*: or if they had learned that the Lord saith, *I will haue mercie and not sacrifice*; would they be so slow in that work of the Lord, to the doing whereof the Lord sendeth them, whether Ministers of the word, or any other? As therefore the Prophet and Apostle doth exhort vs, *To day if we will heare his voice, not to harden our hearts*: and as another Prophet saith, *Seeke the Lord while he may be found*. So while we haue time to do good, euen any thing the Lord requirerh of vs, either concerning his worship and glorie, or concerning our neighbour, let vs make haste to do it, lest that *light* we do yet enioy *be taken from vs*, and the *night come vpon vs*, when either we shall not see to do any thing as we ought to do, or that in doing it we stumble. Who knoweth what euill shal be vpon the earth? and what need himselte may haue of the mercie of others? If the Lord pronounce him *accursed that did his worke negligently, and that kept backe his sword from blood*, for execution of iudgement and vengeance vpon his enemies the Moabites; what may they looke for that negligently do, and that withhold their hands from the workes of mercie?

Touching other particular parts of our bodies, I shall not need to speake of the sacrificing of them, the former parts being the principall, by that which hath bin said of them, we may haue direction for the rest. Let this generally suffice, that we do not apply them to any thing whereto the Lord hath forbidden vs to apply them, but onely to such things as the Lord hath comanded or allowed them

to

to be applied vnto, and that also in such maner as the Lord hath prescribed. We must not apply any member of our bodies to every thing, for doing whereof it hath strength, but for doing whereof the Lord hath giuen order; and according to that order that God hath giuen, so must our whole bodie and every member thereof be vsed.

In all that hitherto I haue said of the actiue sacrificing of those former members of our bodies, that I may not seeme too singular in particularizing those former parts of our bodies, let it be considered that I haue but troden in the steps of *Chrysostome* who writeth thus: *Quomodo corpus hostiat: nihil mali respicias oculus, & saltus est hostia: nil turpe loquatur lingua, & facta est oblatio, &c.* How is our bodie a sacrifice? let thine eye behold no enill, and it is made a sacrifice: let thy tongue speake no filthinesse, and it is made an oblation: let thy hand commit no iniquitie, and it is made a burnt offering. *Imo non sufficiunt ista, sed bonorum nobis & studio & lucro opus est, &c.* Yea, let not these things suffice, but we haue need also of a desire and of the benefit of doing good, namely, that the hand giue almes, that with the mouth we blesse them that vaile on vs, that our hearing do continually attend to diuine words. For a sacrifice hath no uncleannesse, it comprehendeth the first fruits of all other: and therefore let vs render vnto God the first fruits of our hands, of our feete, of our mouth, as well as of all our other parts, such a sacrifice pleaseth God, when in the meane time the sacrifices of the lawes are uncleane. And againe, when we haue mortified our members, then we shall begin to liue. For this is a new law of this our sacrifice: and therefore here is a marvellous kind of fire; for we haue no need either of wood or of any other such subiect matter, but our fire liueth in it selfe, not burning the sacrifice, but more quickning it. Elsewhere also he noteth many more particular sacrificings of our selues, which here were too tedious to remember.

He also obserueth that the Apostle saith not, *Make your bodies a sacrifice*, but *present them*; as if he had said, *Haue nothing to do with them, sit ye haue bestowed them vpon another.*

Chrysost. in Rom. 12. 1. and tom. 1. pag. 980. in Plal. 150.

Chrysost. in Plal. 97. or rather 96. tom. 1. pag. 154.

This he illustrateth by this similitude, namely, that they that bestow horses of warre upon another, haue nothing to do with them afterward: so he that hath bestowed his members for warre against the diuell, euen a terrible warre, may now afterward recall them, and conuert them to his proper use. Hereby also he sheweth vs another thing, that we must first trie them, forasmuch as we present them to another. For we do not present them to any earthly person but to him that is God of all; not onely to warre with them, but that they may haue the King himselfe as it were to be their rider: for he disdaineth not to sit on our members, but greatly desireth it. And that which a King that is our fellow seruant will not, the same doth he desire that is Lord of the Angels. Because therefore thy members are to be presented to God (to be a sacrifice) therefore purge them of euery blemish: for if they haue any blemish, they are no sacrifice. For the eye may not be offered, that is a seruant to fornication; nor the hand that is a taker and decerner; nor the feet that halt or frequent Playes; nor the belly that is giuen to dainties, and inflameth the desires of pleasure; nor the heart that nourisheth wrath or vchaste loue; nor the tongue that speaketh filthy things. We must therefore enquire very exactly into the faulces of our bodies. For if they that offered the old sacrifices, were commanded, first to consider all things, and were not permitted to offer any thing that had cut eares, or a short tailed, or were scabby, or that had any wormes; much more must we that offer, not vnreasonable sheep, but our selues, be more diligent, and in euery part more cleane. He saith further, that our fire, our knife, must be from aboue, and our altar the height it selfe of heauen. For if Helias offering a sensible and a bodily sacrifice, had a flame from aboue, that consumed all things, both matter, wood and stones, much more shall this come to passe in thy offering. And although thou haue something that is weake and worldly, and yet shalt offer thy sacrifice with a right mind, yet the fire of the holy Ghost coming thereto, shall both consume that worldlinesse, and also make thy offering perfect.

But in all hitherto noted out of Chrysostome, it is to be ob-

Leuit. 12. 10. &c

It seemeth that
by this Altar
he meaneth
Christ himselfe
in heauen, as
Heb. 13. 10.
1. King. 18. 38.

observed, that there is no mention of one part of our bodies, that in these dayes is most abused, to Gods great dishonour: neither indeed could there be any mention thereof, either by *Chrysostome* or by any other, neither then living, or afterward in any age, till this last and most wicked age of all other. But what part of the bodie is that? Our very nostrils. Why? How can that be made a sacrifice now to God? According to other things before noted out of *Chrysostome*, by refraining the same from that foule and monstrous abuse of *Tobacco*, that is now so common in all sorts, in Church and Commonwealth, in the Vniuersities themselves, in the Innes of Court, in Gentlemen, in Yeomen, in Clownes; what shall I say more, the very rogues and vagabonds now haue got it: yea, being committed to cages, and laid by the heeles in the stocks, while they are thus vnder punishment of the magistrate, so impudent are they, that euen then & there they haue their Tobacco-boxes and Tobacco-pipes, and make the smoke of hell fornace to come out of their nostrils, in the sight of all standing about their said cages, and gazing on them, while they so sit in the stocks. Oh wofull, oh lamentable! Most of all wofull and lamentable is it, that yet for all this, others that should be and would be of some sort and fashion, should still continue the foule abuse of it. Is it not, as it is vsed, the nurse and nourishment of drunkenneisse? Can any shew as many benefits of it, as all men see inconueniences? Verily though it may be it is good for some thing, yet if the common saying be true, Better a mischief then an inconuenience, it were better it were quite suppress and cleane hift out of the kingdome, in respect of the manifold detriments and inconueniences by it, then still to be retained. Alas, alas, that men, yea and men of vnderstanding, should be so enchanted and bewitched with it. Strange fashions beginning at the higher ranke of men, do cease and are forborne by such as first began them, when every base person of the country hath laid hold of them: how strange there.

To sacrifice
our strength.

Mark. 13. 30.

therefore is it, that they that are more base then the basest, euen the rogues themselues that are past all grace and shame, should practise it and glorie in it, and yet others should retaine and support it. This shall suffice to haue added to *Chrysostome*, aboue that that either he or any other since his time, euer dreamed of, or could dreame of.

Now to speake no more from *Chrysostome*, whereby to shew that that before I haue said to be according vnto him, and especially agreeable to the word of God; but to proceed: as all the members of the bodie must be sacrificed to God, so also must all the strength and powers of our whole bodies be applied vnto the seruice of God, in duties both of religion, because we must loue God *with all our strength*; and also of loue to men in our generall and in our speciall callings; because the second commandment, that is, the second Table of the morall Law for the loue of our neighbour, is like vnto the first for our loue to God. Thus much for the actuall sacrificing of our bodies, and of some particular members thereof.

CHAP. VI.

Of the actiue sacrificing of our soules: and of some particular actiue sacrifices of our whole man, soule and bodie.

The actiue sacrificing of our soules.
All sacrifices of the bodie nothing without the soule.

Now followeth the actiue sacrificing of our soules; without which whatsoever our bodies do is nothing, at least no better then puppet play: for the Lord reiecteth it, though neuer so glorious in the eyes of men. It may be beneficiall to other, yea to our selues also, by procuring vs credit and reputation with men, and thereby also some preferment in the world; and our outward man, touching the outward state thereof, may perhaps for a while, yea for our whole life time fare the better: but the soule it selfe, touching the everlasting life and glorie thereof,

of, shall have no benefit, by whatsoever seruice is done to God, or duties performed to men, by the whole bodie or any part thereof, not working with and from the soule. No man shall liue by the faith of another, himselfe not beleuing; so shall not the soule have any benefit for the life to come by all the works of the bodie alone, except it selfe also worke with the bodie, and the bodie also by it: yea, the bodie it selfe shall haue no benefit for the glorying and making thereof like to the glorious body of Christ, vnlesse all that it doth, come from the soule. Sometime soule and bodie do fare and shall fare the better by the works onely of the soule, as by the meditations and by the prayers and supplications of the soule alone, when the bodie being some way oppressed cannot ioyne with the soule, as *Hanna* oppressed with griefe, could not pray with her tongue, and yet speaking in her heart *and pouring out her soule vnto the Lord*, she obtained her desire: but neither the soule alone, nor bodie alone, nor both ioyntly shall fare the better for eternall life, by any works whatsoever, or by any sacrifices whatsoever of the bodie alone, without the soule working with the bodie. Because the *Iewes drew neare to God with their mouth, and with their lips did honour him, removing their hearts farre from him, and that their feare towards him was taught by the precept of men*, (as many amongst vs do many things more by the law of man then by the word of God.) Therefore the Lord threateneth to proceed (by that word noting a beginning already made; as for the ingratitude of good King *Hezekiah* the wrath of God began against him and *Iudah* and *Ierusalem*) and to do a manuellous worke and a wonder, when that the wisdome of the wise men should perish, and the vnderstanding of the prudent men should be hid. Oh the Lord keep vs from this iudgement! for what greater almost can there be? For what was it else, but so to strike their great Statesmen that did manage and gouerne their whole Commonwealth, with a kind of phrensie and madnesse, that they should not be able to do any thing, but suffer all to go to

K

wracke;

Philip. 3. 21.

1. Sam. 1. 13. 15.

Isai. 29. 13. 14.

2. Chro. 32. 25.

Dan. 4. 35.

2. Sam. 16. 23

Chap. 17. 23.

Judg. 16. 21.

Acts 13. 11.

Gen. 4. 5.

Ier. 4. 14.
Math. 5. 8.
Iam. 4. 8.Pfal. 16. 9 and
30. 12. and 57. 8

Pfal. 103. 1.

wracke; like to that of great *Nebuchadnezzar*, whom the Lord for his pride smote with such madnesse, that he was not fit for the societie of men, and therefore was cast out to liue and feed with beasts for seuen yeares together: or like to that of *Achitophel*, who for his wisdom was in that estimation, that the counsell that he counselled in those dayes was as if a man had enquired of the oracle of God, him notwithstanding for his pride in ioyning with *Abolon* against *Dauid*, whose counsellor he had bin, the Lord so smote with a kind of phrensie, that in his said phrensie being malecontent that *Abolon* had preferred the counsell of *Hushai* before his, he went to his house and hanged himselfe. Could there be a greater madnesse then to hang himselfe? So to ouerthrow the wisdom of the wise (as the Lord before threatned) which were as it were the eyes of the whole people, was to put out their eyes, as the Philistins put out the eyes of *Samson*, by the iust iudgement of God for breaking his vow of the Nazarites: and as *Elymas* the sorcerer, for withstanding of *Paul*, was by *Paul* (as the instrument of God) smitten also with the like blindness. If then the light that was in them (that is in their kingdome) should be darkness, how great would that darkness be? Moreouer, why did not the Lord respect the sacrifice of *Cain*? was it not because it was brought and offered onely with the bodie, not with the soule? Therefore also the Lord calleth vpon vs to wash our hearts: and our Saviour saith, *Blessed are the pure in heart, &c.* and *James* biddeth vs, not onely to cleanse our hands, (that is our bodies, synecdochically) but also to purge our hearts. The soule of a man is the more principall part, and therefore called the *glorie* of a man: so that whatsoever the bodie doth without it, is nothing.

Now by the soule, I meane the whole spirituall part of a man, even all that is within him: as the Prophet saith, *My soule blesse the Lord, and all that is within me blesse his holy Name.*

To speake more particularly and plainly: as by the body.

is to be vnderstood all the parts and members of the bodie; so by the *soule* is to be meant all the powers and faculties thereof, wit, reason, vnderstanding, thoughts, memorie, the will, and the affections, as loue, hatred, anger, envie, feare, hope, griefe, ioy, delight, &c. all these and euery one of these must be sacrificed to God, and so dedicated, that they must not at any time be vsed or employed against God or his children, but alwayes for God and his glorie and truth, and for the good of his people.

Our wit must not be employed in opposition to the truth, but in the defence of it; so must all our reason, vnderstanding and learning. None haue bin greater aduersaries to God and his truth, nor greater hereticks, neither more dangerous for the saluation of men, yea also for their outward state, then such as haue bin most wittie, most learned, and of greatest reach. Satan making choice of the wittiest creature of all other to assault our first mother, did thereby preuaile, and ouerthrew both her and our first father, and all their posteritie. The same is to be said of not employing our wits to any other vanitie, as to making of Playes, or iests, and sports for men to laugh in carnall maner, especially then, when common calamities present, or future dangers do call vs to mourning and weeping, to sackcloth and ashes. Such as do straine all that is in them to make other merrie onely, and to shew themselves fooles, disgracing and defaming the image of God wherein they were made, do slander God as though he had done that that he hath not, and as though he had made them that that they are not. Is it a small matter to belye a King? Is it nothing to deface the image of a Prince, though but in iest? This then is the first degree of sacrificing our wit, reason, vnderstanding, and learning to God, euen to restraîne them from all such euill.

The second is, to employ them to the aduancement of Gods glorie, the furthering and promoting of his truth, the edifying of men in their faith, or the benefit of them touching this life. It were better for vs to haue no wit,

The sacrifice
of our wit, rea-
son, &c.

Gen 3.1.

Math. 25. 26.

no reason, no vnderstanding, no learning, then not so to sacrifice and employ them. Herein let vs not forget the sharp, yet most iust sentence against him that had not employed that one talent committed vnto him to the benefit of his Lord, of whom he had receiued it, though he had not wasted it, neither by it oppressed or wronged any man, but kept it, without doing any good with it. Oh let vs (I say) remember this, and learne by it to be the more careful to sacrifice the foresaid faculties of our soules as before hath bin said.

The sacrifice
of our thoughts
Gen 6. 5.
Math. 3. 9.
and 9. 4.

Math. 12. 34.

Psal. 1. 2.

Psal. 119. 97.
98. 99.

Deut. 17. 19.
Iosh. 1. 8.

To sacrifice
our memorie,

Math. 16. 9.
Mark. 8. 17.

Math. 26. 75.

Our thoughts also must in like maner be sacrificed, and both restrained from all euill, in which respect all euill thoughts are condemned and forbidden; and also wholly set vpon God and all goodnesse, both towards God himselfe, and also towards our neighbor. Such as our thoughts are, such are our words: *for of the abundance of the heart the mouth speaketh*; such also are our actions. In this consideration therefore, for the full sacrificing of our thoughts vnto God, if we will be blessed, we must meditate in the law of God day and night: yea, by such meditation, our practice will be according, and we shall be *wiser then our enemies*, and haue *more vnderstanding then our teachers or ancients*. As this concerneth all, so principally them that are in greatest and highest places, and yet for all that such doe most neglect it. The worse is it for them that are vnder such; and the greater shall be the woe of themselves in the end.

That which hath bin said of our thoughts, is also to be said of our memorie. It were better neuer to haue learned anything, then to forget it; or remembering it, not to make vse of it, as occasions shall require. Therefore our Saviour reprobued his disciples for their forgetfulnesse of his two miracles, in feeding many thousands with a few loaves &c; or at lest for their not making vse of them. For it is all one, to forget a thing, and remembering of it, not to make vse of it. This forgetfulnesse was the cause of Peters fearfull fall; and his remembrance of it, the meanes of his

his recoverie. Therefore our Saviour also exhorteth the Angell of the Church of Ephesus, *to remember from whence he was fallen, and so to repent, &c.* and the Angell of the Church of Sardi, that *having a name to be living, and yet was dying, to remember how he had received and heard, so bold fast, and to repent.* These things teach vs, that our memorie of our falls, and of the things we have heard and learned, is to be sacrificed, by sanctifying and applying the same to repentance.

Our will is sacrificed to God, when it is conformed to the revealed will of God in his word, yea also when it is subjected to the secret will of God by his providence, either revealed, or to be revealed: so that touching the one, we may say with *Iob*, *The Lord hath given, and the Lord hath taken away, blessed be the name of the Lord:* and touching the other, we may also say, *Not our will, but thy will be done.* Touching the revealed will of God in his word, our will is sacrificed, when it is alwayes framed thereunto, and by prayer that *this will of God may be done in earth as it is in heauen*: so that not to endeavour to do all things accordingly, is a great abusing of his name in so praying.

Touching our affections, they must likewise be dedicated and sacrificed vnto God: otherwise being suffered to haue their swinge, they many times over-rule wit, reason, vnderstanding, iudgement, thoughts, memorie and will. That these our affections therefore, loue, hatred, anger, &c. may be sacrificed, this is first to be obserued, that they attend vpon the former and higher powers of the soule, wit, reason, vnderstanding, &c. and that they be not suffered in any case to dominiere over them, or to go without them. They must not go before them, but follow after them, and be directed by them. Therefore euen touching loue, the most principall affection of all the rest, the Apostle will haue it *to abound in knowledge and in all iudgement.* Without knowledge and iudgment, we may and will loue either too much or too little; yea we cannot but so do. Knowledge and iudgement (this iudgement is the

K 3

appli-

Reuel. 2. 5.

chap. 3. 3.

The sacrifice
of our will.

Iob 1. 21.

Math. 26. 37.

chap. 6. 10. and
Luk. 2.

To sacrifice
our affections.

Philip. 1. 9.

Mat. 22, 37, &c.

Leuit. 19, 18.

Hatred.

application of knowledge vnto particulars) must direct our loue both touching the object thereof, and also touching the measure thereof. The first and most chiefe object of our loue, is God himselfe: the next is our neighbour. The one is not to be loued without the other. Yet God is most to be loued, and that for himselfe: our neighbour for God. In both these our loue may erre without direction from knowledge and iudgement. By God himselfe we meane his word also, and all his ordinances: for he that loueth not these, loueth not God; and such as our loue to God is, such will be our regard also to these. By our neighbour also, our selues are to be vnderstood, because our loue to our selues is the rule of our loue to our neighbour: for so it is said in the former place, and in the law. And although our loue to God cannot be too great in respect of the measure, yea, not answerable to the measure, yet it may swarue in respect of the effects: namely, when our loue to God shall be such, that it carrieth vs beyond his word; and not thinking the word to containe duties enough, we shall do more then the word requireth; and hence commeth all superstition. But I may not thus amply discourse of euery affection.

Our hatred is sacrificed to God, when it is bent against all that God hateth, and when we hate no further then we haue warrant from the word of God. The same is to be said of our anger, envie, feare, griefe, ioy, &c. The object of these and all other our affections, must be such as the word warranteth, and no other. Neither must the cause, measure or time exceed the rule of the word for them. They must be employed for God, not against God. They must all be directed by God and by his word, not by man, or by the word or will of any man, of our selues, or of any other.

In this sacrificing of our affections, let vs especially remember to sacrifice our sorrow and griefe, in mourning for, and lamenting and bewailing our sinnes, according to the number and greatnesse of them, as also our long continuance

tinuance in them: and let vs measure our said sorrow by the mercies of God towards vs, by our knowledge, by our callings, by the offences we have giuen to other by our said sinnes, especially by our causing the name of God and his doctrine to be blasphemed and euill spoken of. Yea, in these and other the like respects, let vs mourne more for our sinnes then for any outward losses, indignities, wrongs, iniuries, sicknesses, or other afflictions of this life whatsoeuer, because all such things come for sinne. Of this sorrow for sin, the Prophet saith, *The sacrifices of God are a broken spirit; a broken and contrite heart; O God, thou wilt not despise.* Notwithstanding in this sorrow for our sinnes, we must always haue an eye to the mercies of God before mentioned, lest we be swallowed vp of sorrow, and fall into despair. Therefore the Apostle biddeth vs to *behold the goodnesse and the severitie of God; not the goodnesse of God alone; nor his severitie alone; but both together, the one with the other; the goodnesse of God that we do not despair, the severitie of God that we do not presume.*

As hitherto I haue generally spoken of the actual sacrificing of our selues soules and bodies; and as we are in this sacrificing of our selues to remember the generall sacrifice of all *righteousnesse*, that is, of all obedience to the first and second Table; so let vs not forget to offer the sacrifice of praise vnto God, which is called *the calues of our lips*: The more the mercies of God haue abounded towards this land above all other lands, in his word, in our peace, in our wealth, &c. the more must we abound in the calues of our lips in that behalfe: yea, so much the more must we abound therein, because thereby we shall please the Lord better then they did in the Law, that *offered oxen and bullocks that had hornes and hooves*: yea, as the Apostle preferreth *love* above *faith and hope*, in respect of the continuance thereof, when *faith and hope* shall haue an end; so in the same respect, this sacrifice of praise and thankgiuing may be preferred before prayers themselves, because when prayers shall cease, as whereof there shall

Psal. 37. 4.
and 107. 37. &c.
Ierem. 30. 15.

Psal. 51. 17.

Rom. 11. 22.

The sacrifice
of righteousness
and praye.
Psal. 45.

Psal. 50. 14.
Hos. 14. 2.)

Psal. 69. 31.
1. Cor. 13. 13.

Praises more
excellent then
prayers.

Luc. 2. 13.
Reuel. 5. 11.

Luk. 17. 1 2. &c.

The sacrifice
of prayers,
Col. 4. 2.
1. Tim 2. 1.
1. The 5. 17. 18

Psal. 141. 2.

Psal. 147. 13.

be no need, even then shall thanksgivings and prayes remaine and continue. As the glorious Angels of heaven are already employed in this dutie, and are alwayes readie to performe the same vpon euery occasion, so shall all the elect bring glorified, glorifie God without ceasing, for their said glorification. The more difficult also any dutie is, and the more hardly performed, the more excellent without question the same is to be acknowledged. But the difficultie and hard performance of this dutie about prayers, appeareth by the *ten Leapers*, all ioyntly crauing helpe of our Sauour, and being healed, *one onely* returning to giue thanks. Yes, this greater difficultie of thanksgiving about prayers, is manifest by all experience. For who being vnder any affliction, is not ready to craue release? but release being granted, who (almost) is as ready to giue thanks? The more that God hath dignified any of his children with his mercies of this life or of the life to come, the more such ought to abound in these sacrifices of praise and of the values of their lips for the same.

With those notwithstanding, in the second ranke of these particular sacrifices, whiles we liue in this world, let vs ioyne the sacrifice of *prayers and supplications and intercessions*, as the Apostle ioyneeth them together. And although the Apostle to *Timothie* vseth more words touching this sacrifice, then touching the sacrifice of praise and thanksgiving, yet that is not for the excellencie of prayers about praises or thanks, but because whiles we liue here, our wants are greater then the mercies we haue already, and future mercies are more and greater then all that we haue receiued. These prayers are by the Prophet called *incense*, and *the lifting up of our hands*, an attunet of them, and put for them, is compared to the *evening sacrifice*.

As we are to praise God for his mercies receiued, so we are to pray both for the increase of them, and also that we may still enjoy such as we haue, and that God will alwayes so shut the gates of our kingdome, and *make the barres*

barres thereof strong; and so bolt them (as *Amos* commanded his servant) against Antichrist and all his champions, Iesuits, Priests, and other greater then they, that hauing bin long from hence banished and abandoned, they may neuer returne and be entertained: by vs againe; lest by their returne we become worse then before; as our Saviour speaketh of him, out of whom the vncleane spirit being cast, and returning againe, and finding the place from whence he was cast sweeps and garnished, he taketh seuen other spirits more wicked then himselfe, and entreteth againe, and so maketh the last state of that man worse then the first. We haue the more cause to feare this, because all the Iesuites and their consorts, are euen of the same disposition that such vncleane spirits are; yea, euen possessed with them, as the prophets of *Ahab* were possessed with that lying spirit, whereby they deceiued *Ahab* to his ruine and ouerthrow.

With those our prayers, oh that we would also ioyne holy fasts, as the which haue bin often commanded and highly commended in the Scriptures by the admirable successe of them; and which be reckoned also among the feasts of the Lord: and finally, the which rightly performed, haue alwayes ended with ioy and feasting. Is not this euident by the fasts of *Iehosaphat*, of *Ezra*, of *Nehemiah*, of *Ester*, and diuers other? Yea, haue not we our selues often had experience hereof? Oh therefore that we would turne some of our riotous feasting into such religious fastings, lest as the Lord hath threatned, he turne our feasts into mournings, and our songs into lamentations, and bring vp sackcloth vpon all loines, and baldnesse vpon every head; and make it as the mourning of an only sonne, and the end thereof as a bitter day. Yet be vpon all the hypocriticall and detestable fasts of the Papists, which are plaine mockeries of the fasts of the Lord: yea, which are so much more detestable in the eyes of the Lord, by how much the more in number they exceed the fasts of the Lord. For whereas the Lord commanded but one day in a whole yeare for

L

such

2. Sam. 13. 17.

Mat. 12. 43. &c.

1. King. 12. 23.

Fasts.

Leuit. 23. 27.

2. Chron. 20.
Ezra 8.
Nehemiah. 1.
Ester 4.

Amos 8. 10.

161. 58. 5.

1. Sam. 17. 4.

Bellar. de bonis
operibus, in par-
tie, lib. 2. cap. 11.
pag. 1100.

Cap. I. p. 1068.

pag. 1099.

such ordinarie humbling of the Israelites, they command an hundred and an halfe at the least every yeare; and yet neuer appoint any day of such extraordinarie humbling our selues vpon extraordinarie occasions, as the true Church of God hath alwayes in all ages vsed: neither do they require any prayers with their fasts, nor enioyne any preaching of the word for the better humbling of the people; neither do they reſtraine any man from his ordinarie worke and labour. *Is this ſuch a faſt as the Lord hath choſen?*

Bellarmino a great champion for the Papiſts (like to *Goliath* for the Philiftims) and according to his name a man armed for warre againſt God and his truth, mightily labourerth the vpholding of them, and wreſteth this place to his purpoſe in that behalfe, ſaying, that it ſpeaketh of the ſuppreſſing of carnall concupiſcences, which is eſpecially done by faſting; and this ſuppreſſion and mortification he calleth a ſacrifice, and *λογισμὸς λειτουργίας*, that is, our reaſonable ſacrifice. Then he concludeth, that therefore *a faſt whereby to reſpreſſe concupiſcences, is a ſervice grateful and acceptable to God.* And before that, making foure ſorts of faſts: *A ſpiritual faſt from ſinne; A morall faſt*, nothing but a Philoſophicall temperance; *A naturall faſt* from all kind of meate and drinke vpon any reaſon; *And an Eccleſiaſticall faſt*, which he defineth to be *abſtinence from meate* (not for ſooth from drinke or medicines) *according to the rule of the Church*, forgetting the rule of the word, whereby Church and all therein muſt be ordered. In all the premiſes cleane leauing out all ciuill abſtinence from ſome kinds of meate at ſome times of the yeare, for the better increaſe of the ſaid kinds. In the ſecond Chapter alſo he concludeth without any aduerſary, that *in a faſt there muſt be but one reſreſhing, and that a ſupper; not a dinner;* not reſtraining men from their ordinarie labour, though he reſtraine them from meate. Afterward, but immediatly before the firſt noted place, he affirmeth *a faſt to be profitable for the paciſſing of God, for ſatiſſing for ſinnes, for the obtaining*

raising of helps, and for the meriting of the heavenly reward. But all this must be vnderstood of bare fasting. For what serious prayers can there be of men labouring in their ordinarie callings? yet still he harpeth vpon this string amongst the benefits of such Ecclesiasticall fasts, in the fourth place, after three benefits before mentioned, he saith, *it is profitable to satisfie God, or to pacifie him as Ahab did;* and yet still denying that which we charge him with, that this is *ex opere operato*: though what he can say for Ahab otherwise, that had neither faith nor repentance, but onely *opus operatum*. He addeth also a fift benefit of such fastings, viz. *to merit benefits of God, both temporall and everlasting*, as Anna by her fasting (not mentioned in the Scripture, but the cleane contrary said, and onely presumptuously affirmed by Bellarmine) obtained Sammel; and as *Leuon* saith, *lib. 2. in Louinianum, she merited to haue her belly empty of meate to be filled with a sonne*. Behold here a Popish fast. Behold here how easily a man may merit both earthly and heavenly blessings. Behold here how easily a woman of being barren may be made a mother of children; Let her but keepe her belly empty of meate, and it shall be filled with children. Alas, how simple was Jacob not to thinke of this, when Rachel contended with him, and said, *Give me children, or else I die?* Who but mad men would be Papists? yea, who but mad men are Papists? For what Christian heart can endure such blasphemous speeches of so easie meriting of heavenly & earthly blessings? And what is this kind of fasting other then y of the Iews, about which they contended with God, as if they had merited at Gods hand, and for which they quarelled & chode with God, saying, *Wherefore haue we fasted, and thou seest not? wherefore haue we afflicted our soules, and thou takest no knowledge?* What also differeth this Popish fast from the other fasts of the Iewes by themselves inuented in the fift and seuenth moneth, during the time of their seuentie yeares captiuitie, which notwithstanding the Lord by the Prophet *Zechariah* so sharply reprobued? Although there-

1.King. 21. 29.

1.Sam. 1. 9.

P. 1102.

Gen. 30. 1.

Ilay 58. 3.

Zach. 7. 5.

fore religious fasts (from all kind of meares, not from some, as the Popish fasts) are to be wished for, ioyned with prayers, for the quickning of our zeale in praying, and for humbling our whole man, vpon speciall occasion taken in hand, either to remoue some present iudgement, or to escape some wrath to come, or to obtaine some speciall mercie; and as solemnly to be obserued and sanctified during the time thereof, as any Lords day, with a serious couenant for reformation of our whole life afterward; yet such Popish fasts are detestable to God, and of no vse vnto men, And yet the best fasts are not in this place or in any other required otherwise then need shall require the same.

Almes,

Isay 58.7.

Heb. 13. 16.

Phil. 4. 18.

Prou. 11. 24.
and 15. 27.
1. Cor. 9. 6.

1. Cor. 8. 3. 4.

But to returne and to proceed, in the third place for our particular sacrifices vnto God, let vs adorne the former particulars with almes and brotherly kindnesse, and such other duties of mercie as the Prophet commandeth in all true fasts, and at all other times; and as the Apostle commendeth and saith of them, *that with such sacrifices the Lord is well pleased.* So also Paul calleth the kindnesse he had receiued from the Philippians, *an odour of a sweete smell, a sacrifice acceptable, well pleasing to God:* vsing the very same words, *sacrifice and well pleasing,* in the originall tongue, that he doth here. But let not these our almes and kindnesse be to such onely as are a far off, but also to them that are neere vnto vs. This I do the rather adde, because I haue obserued some reasonably forward to any good motion towards such as dwell a farte off, that respect not their next neighbours, whatsoever necessitie and distresse they know and see them to be in. Some notwithstanding neither respect the one nor the other, but are altogether for themselves, and yet thereby altogether against themselves. Herein men should be so forward, as that they should not need to be sued vnto for their kindnesse Doth not God giue vs many things that we neuer aske? If he did not, alas how wofull would our state be? Yea, sometime also we should giue *aboue our abilities,* as the Macedonians

nians did towards other Churches, *praying the Apostle with much intreatie that he would receive their gift, &c.* Where now shall we find such? Yea, it is well if men by much intreating will be perswaded to give. *Zacchæus* without any exhortations stood forth and said vnto the Lord, *Behold, Lord, the halfe of my goods I giue to the poore.* Where is there such a one in these dayes? Alas, most mens hearts (yea Professors) are so hardned against all such kindnesse, that *like to the deafe Adder that will not hearken to the voice of the charmer, charming neuer so wisely:* like (I say) to this deafe Adder, they will not hearken to the exhortations made for liberalitie, be they neuer so earnest. But such exhortations go so to the heart of many, that they go from them as heauie and sad as he did, whom our Saviour bade to *sell all that he had, and to giue it to the poore.* But certainly they to whom such exhortations are so harsh, being men of wealth, neuer haue in any thing else so sacrificed themselues as the Apostle here required. For he that doth not sacrifice himselfe in all things, doth in nothing.

Luk. 19. 8.

Psal. 58. 5.

Math. 19. 21.
Mark. 10. 22.

Now if we must thus sacrifice our selues, soules and bodies, with all the powers and faculties of the one, and with all the parts and members and strength of the other; must we not also sacrifice our riches, our honours, and whatsoeuer authoritie we haue vnto God? These are but adiuncts of our whole man. If therefore we must sacrifice the subiect and more principall vnto God, must we not much more sacrifice the adiuncts, and those things that are of lesse value? Doubtlesse, doubtlesse, whatsoeuer riches, authoritie, honour or grace we haue in this world, we ought to employ the same as sacrifices to the glorie of God. That which is said of riches, *Honour the Lord with thy riches, &c.* the same is to be vnderstood of honour and authoritie, &c. Wherefore hath the Lord honored vs with them, but to honour him? All the premises, we are so much the more to sacrifice to God, by how much the more we haue before giuen them to the world, and to the

Prou. 3. 9.

Rom. 6. 19.

Prince of the world. Douth not the Apostle expressly require this, saying, *As ye haue yeelded your members seruants to uncleannesse and to iniquite vnto iniquitie; euen so now yeeld your members seruants to righteousness vnto holynesse?* In which place the word translated to *yeeld*, is the very same in the originall text, that is here translated to *present*. In this respect therefore that place serueth the better to my present purpose. Is not the Lord a better master, and will he not more bountifully recompence whatsoever seruice is performed vnto him, and whatsoever sacrifices are vnto him offered, then the world and the Prince of the world? The Prince indeed of the world offered all the kingdomes of the world to our Sauour, and so much more will he offer to other; but alas he hath nothing to giue: for, *the earth is the Lords, and all the fulnesse thereof*: yea, and this Lord hath appointed our Lord Christ Iesus to be the heire of all things. Whatsoever therefore the Prince of the world craketh and boasteth, yet in all his brags he is a lyer, and not able to performe any thing he promiseteth.

Math. 4. 9.

Psal. 24. 1.

Heb. 1. 2.

The more parents haue sacrificed themselves to euill, the more their children should sacrifice themselves to God.
1. Cor. 10. 20.

Let me yet adde one thing more touching the active sacrificing of our selues, namely, that the more the parents of any man haue sacrificed themselves (for so I may speak, and vse this word *sacrifice* of that which is euill, by the authoritie of the Apostle that saith *the Gentiles did sacrifice to diuels, and not to God*;) the more (I say) the parents of any man haue sacrificed themselves either to Poperie or to any the like abomination; or to the world, or to any other wickednesse, the more such a child do labour to sacrifice himselfe vnto God. The Papiists indeed pleade the religion of their parents, as a speciall and a principall argument why they will not turne from their religion. But what saith the Lord? *Be ye not as your fathers*. And is it not said in the Psalmes, that *the Lord had establisshed a testimonie in Iacob, and appointed a law in Israel, &c. that the generations to come might not be as their fathers, a stubborne and a rebellious generation, &c.* Is it not also said, *Harden not your hearts as in the promocation, and as in the day of tentation in the*

Zech. 1. 4.
Psal 78. 5. 6.
ver. 8.

Psal. 95. 8. 9.

the wilderness, when your fathers tempted me, &c? What is the meaning of these words, but that they should not in hardness of heart be like to their fathers? If therefore the fathers of any have bin euill, the children must not be like vnto them: yea rather, they must forget their fathers house. And alas, what do many ignorant Papists and other, pleading their fathers religion for themselves to be thereof but as if a man should say, that his father had bin a robber, or a murderer, or a witch, or a traitor, and was hanged for his labour, and therefore he will take the same course, to haue the same end? Oh therefore let all children of any such, or any other euill parents, make the more haste to be vnlike to their said parents, and thus to sacrifice themselves, because the Lord hath most sweetly promised, that if any child hath seene his fathers sinnes, and considereth, and doeth not the like, he shall not die for the iniquitie of his father, but shall surely liue. O gracious promise! Hath he said it, and shall he not performe it? He that hath promised is faithfull. Oh therefore that every man would labour to make such children such sacrifices to God as here the Apostle speaketh of. Let him know that he that conuerteth such a sinner from the error of his way, shall save a soule from death, and shall hide a multitude of sinnes: yea, such a one is as a fire brand pluckt out of the fire. Let all such also, both the one and the other, the child of such parents, and he that shall be the instrument of God to make him a sacrifice to God, do that that now I speake of the sooner, because the longer continuance in the sinnes of such parents, hardeneth the more, and maketh the conuersion of such the harder worke. Thus much of our actiue sacrificing of our selues,

Psal. 45. 10.

Ezek. 18. 14. 17.

Num. 23. 19.
Heb. 10. 23.

1am. 5. 20.

Iude 23.

CHAP. VII.

Of the paffive sacrificing of our felues.

The paffive fac-
rificing of our
felues twofold.

Ioh 9. 2.

ver. 3.

1 King. 8. 46.
Iam. 3. 2.

Rom. 5. 12.
Pfal. 38. 3. 4.

NOW followeth the paffive. This is two-fold. First, patiently to beare all common afflictions laid vpon vs by the Lord. Secondly, to submit our felues to all persecution by the wicked, for the testimonie of his truth, and better confirmation of the faith of other. The first also seemeth two-fold: either for some speciall sinne; or for the demonstration of some speciall worke of Gods power or mercie, for the greater glorie of his name. This distinction I gather from the answer of our Sauour to his Disciples, asking him of the man borne blind, *whether he or his parents had sinned, that he was borne blind*; that is, whether he or his parents had committed any speciall sinne, for which the Lord had laid this blindness vpon him. To this our Sauour answereth, *Neither hath this man sinned, nor his parents; but that the worke of God should be made manifest in him*. Our Sauour thus answereth, not altogether to free him and his parents from sinne; for *there is no man that sinneth not; and in many things we offend all*; and every man must daily aske the *forgivenesse of his trespasses*: neither to teach that this blindness was not from sinne, and for sinne. For *death entred by sinne*, so also all afflictions are the fruites of sinne. This answer therefore was onely made according to the supposition and opinion of the Disciples and other, that thought not onely all afflictions to come from sinne, but also euery speciall affliction to haue some speciall sinne for the cause thereof; and that the greater affliction any had, the greater sinner he had bin: as Iohs friends thought of him. Howsoeuer the Lord afflicteth any man, whether for some speciall or personall sinnes of himselfe, or onely generally for sinne, but yet for manifestation of some speciall worke of God, for his owne further glorie thereby, all must be patiently and without

without grudging or murmuring borne; in respect both of the cause thereof in God, namely his loue; and also in respect of the desert thereof by mans sinne; and in respect of the end of such afflictions, namely that the person so chastised might either be reclaimed and conuerted from sinne, wherein before he had altogether liued: as *Manasses* the greatest sinner that euer we reade to haue bin conuerted, was notwithstanding by his captiuitie and bonds so greatly *bumbled before the God of his fathers*, that he *prayed vnto him, and found mercie*, and became a most worthy conuert for euer after: either (I say) that the person so afflicted might be conuerted, or that hauing before bin conuerted, he might be better instructed in the law of God, and made more plentifully *partaker of the holinesse of God*. In all which respects, a man so afflicted being said to be blessed; what great reason hath every man so afflicted, patiently to beare such affliction? This being added, that such afflictions are as fire to purge vs of all our dross (as gold is tried and made finer by the fire) whereby we may be the fitter sacrifices for God, and the said *triall of our faith may be found to our praise, honour and glorie as the appearing of Iesus Christ*. Most cause especially haue such to be patient, how many, how great, and how heauie soeuer their said afflictions are, that before haue enioyed great mercies; according to those excellent words of *Iob* to his foolish and troublesome wife, *What? shall we receiue good at the hands of God, and shall we not receiue euill?* In such afflictions also, euery man ought to make so much more vse of them, that by them he may more mortifie his old man with all the lusts thereof in him, and be the more renewed in the inward man, that so his whole man may be a sacrifice to God, more liuing, holy and acceptable, as here the Apostle speaketh. Of this passiue kind of sacrifice *Iob* is a most worthy example, highly commended to our imitation: so also is *Dauid*, who notwithstanding he had many afflictions, yet *was dumbe, and opened not his mouth, because the Lord did it*: and though many *songbz after his life, say-*

M

ing

Heb. 11. 6.

2. Chron. 32. 33.

Psal. 94. 12.

Heb. 12. 1.

Ioh. 5. 17.

Psal. 94. 12.

1. Pet. 1. 7.

Iob. 10.

Iam. 5. 11.

Psal. 39. 9.

Psal. 38. 12.

2. Sam 16. 5.

The second passive sacrificing of our selves.

Math. 10. 38. 16. 24.

1. Pet 3. 18.

Mat. 5. 10. 11.

1. Pet. 4. 13. 14.

Luk. 24. 26.

1. Pet. 1. 11.

Rom 8. 17.
ver. 29.

ver. 18.

Phil. 2. 6. &c.

ing snares for him, and speaking mischievous things against him, yet (as before) he was as a deafe man not hearing, and as a dumbe man not opening his mouth. How did he manifest this even when he was King, and when wicked *Shimeis* not only most impudently railed of him and rauced against him in the rebellion of *Absolom*, but also most villainously cast stones at him. All which was the more grievous in respect of his other great calamitie by the rebellion of his owne sonne against him. Thus much briefly of the first kind of our passive sacrificing of our selves to God.

The second passive sacrificing of our selves, is by suffering persecution both in word and deed for Christ and his Gospell: the which as it is often commanded to all that will be indeed his Disciples, even to *take up his crosse and follow him*; he being pronounced *unworthy to be his disciple* that will not so do: and that by the example of Christ himselfe suffering for sinnes and for the unist, himselfe being without all sinne, and most iust: as (I say) this is often commanded, so is it likewise commended, they being pronounced *blessed that suffer persecution, and be railed on for Christs sake, because theirs is the kingdome of heauen, and the Spirit of glorie resteth on them*. By such sufferings Christ himselfe entred into his glorie. Would we be partaker of his glorie more easily then himselfe? So indeed we shall be; because our sufferings, how great soeuer, are but fleabites in comparison of his. For though we had the strength of all Angels, we could not suffer so much for him as he hath suffered for vs. Notwithstanding, if we will be glorified together with him, we must also suffer with him. And whom God before knew, them he predestinated to be conformed to the image of his Sonne. And alas, what are the sufferings of this present time? verily, not worthy to be compared (reckon how we will or can) to the glorie that shall be revealed. Yea the sufferings of Christ were the more in respect of the eminencie of his person. he being in the forme of God, &c, and yet taking upon him the forme of a servant, and humbling him.

himselfe to the death of the crosse; euen to such a death as would haue broken the backs of men and Angels. The sufferings also of Christ for vs were the more, because though he suffered them of necessitie (as before we heard) yet that necessitie was by the decree of himselfe with his Father and the holy Ghost: neither was it by any coaction or constraint, but most freely, most willingly, most cheierfully. For at the first he said, *Behold I come.* He saith also, *I lay downe my life, that I may take it againe. No man taketh it away from me, but I lay it downe of my selfe.* He could also when he was apprehended haue prayed to his Father, and he would haue given him more then twelue legions of Angels. He also that with a word made all the companie that came to take him, fall to the ground, could as easily haue smitten them all with present death. Yea, so willingly did he suffer, that most sharply he rebuked Peter, yea all his Disciples for speaking to the contrary. All these things considered, who would not go through fire and water, and suffer a thousand deaths (if it were possible) for him? Certainly we ought all and euery one to say as Paul said, *I am ready not to be bound onely, but also to die for the name of the Lord Iesus.* We ought with as great alacritie, cheierfulneise and gladnesse to suffer for Christ, as euer we were glad and ioyfull to receiue and enioy any blessings and aduancement here in this world. We ought as willingly and cheierfully to submit our selues to any torments for the confirmation of the truth of Christ, as euer any Bride went willingly and cheierfully to be married to any husband, how honorable soeuer her husband was, or how meane, how poore, and how base soeuer she before had bin. Did not the Apostles so? did not the Martyrs to, as in former times, so also in the late dayes of Queen *Mari* die? Their histories plainly testifie this. Notwithstanding we must alwayes remember the words of Peter in this case *If need so require, and if the will of God be so.* If well without any preiudice of the Gospell, or to the Professors thereof, especially for the furthering of the Gospell and

Plal. 40. 7.

Ioh. 10. 17. 18.

Mat. 26. 52. 53.

Ioh. 18. 6.

Mat. 16. 23.

Ioh. 11. 7. 8. 9.

Aq. 21. 13.

Aq. 5. 41.

1. Pet. 1. 6. & 3. 17.

Math. 10. 23.

Euseb. Eccles. Hist.
lib. 6. cap. 2.

Socr. men lib. 6.
cap. 31.

1. Cor. 13. 3.

See Calvin's
reliques.

the good of the professors of it, we may avoid persecution, we are not to thrust our selves into it, but by the authoritie of Christ himselfe, we may *flie from one citie to another*. Touching *Origen* that was so eager to haue suffered when he was yong, that his mother could not perswade him to the contrary, and was constrained to hide his apparell, thereby to restrain him from going forth: and touching *Melas* Bishop of a small towne *Rhinacurura*, that refused to escape, libertie being offered by them that were sent to murder him: & touching some other that in great multitudes offered themselves to the death; either their zeale exceeded their iudgement and knowledge, or else God gaue them an extraordinarie spirit. Vpon such examples notwithstanding we are not to presume doing the like, but God going before vs, we may and must follow. It his will be not apparent for our suffering, but rather the contrary, let vs not too boldly offer our selves, lest either we do as *D. Pendleton* did, or else suffer with the lesse comfort. And let vs alway remember that of the Apostle, *If we giue our bodies to be burned, and haue not loue, it profiteth nothing*. Zeale is an excellent grace, if it be accompanied with knowledge, and guided by iudgement: otherwise it is dangerous.

Above all we must be sure of the cause. For, Not the suffering, but the cause maketh a Martyr. To suffer for euill as many Papists for treason, and they and many other for heresie, is not to present their bodies a sacrifice to God, but to the diuell. The Papists being so notorious idolaters as they are, in inuocating of Saints, yea sometimes of traitors for Saints, in worshipping of their reliques, and sometimes of things not to be named, in stead of reliques, and of the very signe of the crosse with the same worship (as themselves blasphemously say) that they worship Christ himselfe withall; and making a god of a peece of bread, and worshipping it, and then gobling it vp wholly with their mouthes, and swallowing it downe into their bellies, and (as before I said) casting it out into the

the draught; yea teaching also that wife or dogs may doe the same: and falling downe also before wood, stocks and stones. The Papists (I say) in doing all this, do it not to God, but vnto an idoll of their owne making: and so therein they sacrifice their bodies, yea their soules also being agent with their bodies, not vnto God, but vnto idols: yea, all their long and tedious pilgrimages, all their knocking of their breasts, setting vp of candles before their crucifixes, to their Saints and other their idols, and all other their bodily exercises, which the Apostle saith *profit little*: all their whipping and scourging themselves is no better then mere madnesse; and the leaping of *Baals* Priests vpon his altar, with their cutting themselves with knives and lancers till blood gushed out. And to say the truth, they haue no other president for so doing, from one end of the Scripture to the other, but onely that example of *Baals* Priests. As therefore *Eliab* laughed the said Priests of *Baal* to scorne in that behalfe, so may all wise men laugh to scorne the like doings of the Papists: yea, the example of *Eliab* is a much better warrant for so laughing, then the doing of *Baals* priests is for imitation thereof.

Moreover, all opinion of meriting for our selues, or for any other, by sacrificing our selues, must be farre from vs. For Christ by *once offering* of himselfe for all, hath sufficiently & abundantly merited for all belonging vnto him. They need not therefore any merits of their owne or of any other, either by suffering martyrdome, or by performing any works. Neither indeed can any suffer or do any thing, whereby to merit any thing but wrath and condemnation. For who is without sinne? Where there is any sin, how can there be any merit of any good? Is not all that God hath done or will do for vs, before called by the name of *merches*? We are not worthy of the least of his benefits bestowed: neither can we make any recompence for them; how then can we deserue any other. *We cannot be profitable to God, &c. If we be righteous, what do we giue*

1. Tim 4.8.

1. Kin. 18. 28.

Heb 9. 28.
and 10. 10. 14.Iob 22. 3. 7.
and 35. 7.

Iſay. 64. 6.

No merit by
martyrdome,
Luk. 17. 10.

Ver. 7. 8 9.

vnto God? or what rectiteth he at our hand? Why then should any be so mad as to thinke he can deserue any good at his hands? Are not all our righteousnesses as filthy rags? And do not our best works come short of that that they ought to be, when we haue done all things that are commanded, we must say, that we are vnprofitable seruants, as hath bin before touched? Doth any man merit any thing at the hands of his creditor, by paying that that he oweth him? All that we do or can do vnto God, yea much more also, we do owe vnto God. If therefore we merit nothing at the hands of any man, by paying our debt vnto him, can we merit any thing at Gods hands, by paying that that we owe him? In the foresaid Chapter also of Luke, our Sauour had before taught, that a mans seruant meriteth nothing at the hands of his master, by doing that that his master had commanded him. If therefore the seruant of a man cannot merit any thing at the hands of his master by doing his commandements, who notwithstanding is his fellow-seruant vnto God; how alas can any man merit any good at the hands of God by keeping his commandements? yea, that cannot so keepe them, but that he breaketh many of them, and faileth also much in his best keeping of any of them? If also mens seruants cannot merit so much of their masters as a little libertie for a while, as our Sauour in the same place teacheth; how much lesse can they deserue to be made their heires, by doing that which their masters commanded them? Least of all therefore can any man deserue to be made the heire of God and of his kingdome in heauen, though he could do all for matter and maner that God hath commanded him. If we cannot merit by suffering of martyrdome, how much lesse can we merit by doing any thing else? The kingdome of heauen is not the hire of any works or sufferings, but Gods reward of his meere grace. Thus and no otherwise are all those places to be vnderstood, that speake of rewards, namely, that they are rewards of mercie, not of merit: or if of merit, onely of Christs merit in Gods mercie imputed

imputed vnto vs. So also is that to be vnderstood, *Well done thou good and faithfull servant, thou hast bin faithfull ouer a few things, I will make thee ruler ouer many things; enter thou into the ioy of thy Lord.* Thus I say, and no otherwise are such places to be vnderstood; and not as the wrangling Rhemists foolishly and grossly interpret that place of *Luke*.

All the premises well considered, all that we do here at any time suffer or can suffer for the name and testimonie of Christ, is but a sacrifice onely of thankgiuing vnto God, for his more then marvellous loue towards vs, in giuing his Sonne to suffer for vs. Those places alio of *Pauls* being offered upon the sacrifice and seruice of the *Philippians* faith, and of his being ready to be offered, are not to be vnderstood of a y such sacrifice as here the Apostle speaketh of. For *Paul* in those places compareth not his martyrdome to any burnt offering of the Law, but onely to the drinke offerings that were annexed to the sacrifices for the perfecting of them. The Apostle in these places useth not the word *sacrifice*, but the word *spendimus*, to be powred out, according to the maner of drinke-offerings annexed to their burnt sacrifices. The *Philippians* is indeed by the preaching of the Gospe'l, being as it were shine with the sword of the Spirit, are therefore called a sacrifice: but *Paul* compareth his martyrdome to a drinke-offering, to be as it were powred on the *Philippians* faith, and on themselves for the better perfecting of their faith, and confirming themselves in their faith. Furthermore, we are to be the more willing in suffering any thing for Christs sake, because of the shortnesse of all our sufferings. Our tribulations shall be but for *ten dayes*; wherein if we be faithfull vnto death, we shall not onely receiue a crowne of life, but also he shall giue it vs, that is the Lord (or Prince) of life, and the righteous Iudge. For he hath promised it, not onely to *Paul*, but also to all that loue his appearing. If it shall be of gift, then shall it not be of merit. For what is freer then gift?

Mat. 25. 21.

Phil. 2. 17.

2. Tim. 4. 6.

Exod. 30. 9.

Numb. 6. 15. &

15. 7. & 29. 16.

18. 21. &c.

Reu. 3. 10.

Act. 3. 15.

1. Tim. 4. 8.

Thus

Philip. 1. 29.

Thus to suffer, is a degree of dignitie from God to vs, aboue the common worke of faith. So the Apostle maketh it, saying, *To you it is giuen in the behalfe of Christ, not onely to beleue on him, but also to suffer for his sake.* For indeed thus to suffer, is a greater honour, a greater glorie, then all the great dignities, titles and honours in the world without it, where God calleth vnto it. The casting of *Daniel* into the Lions den for calling vpon God, contrarie to the commandement of the King, was more honourable vnto *Daniel* then the scarlet robes and the chaine of gold he had; and then the proclaiming of him to be *the third Ruler in the kingdom of Belshazzar* for interpretation of the hand-writing vpon the wall.

Dan. 6. 16.

Dan. 5. 29.

Quest.

But here a question may be made from that before said of presenting our whole man, soule and bodie a sacrifice vnto God, and from that that hath bin said of the same being a sacrifice passiuely as wel as actiuely; how the soule can be said to be a passiue sacrifice, sith our soule seemeth altogether to be agent, and no wayes patient?

Answ.

I answer, that the soule, though in it selfe free from suffering, at least of any thing to be inflicted by man, is notwithstanding passiue by communion it hath with the bodie: this suffering is called *sympathie*, or a fellow-feeling. For, both soule and bodie make but one man: and by the afflictions of the bodie the soule is grieved, as well as by the good of the bodie the soule reioyceth. Both grieve and ioy are passions: wit also, reason, vnderstanding, learning, faith, godlinelle, &c. do all belong to the soule and inward man; yet all these sometime and in some sort suffer at the hands of the wicked. They that are of the best wits, of most vnderstanding, most iudicious, most learned, being reuiled by the names of fooles, dolts, dunces, men of no capacitie, of no learning, yea also wicked, schismatiks, disturbers of the peace, hereticks, rebels, seditious, &c. yea such as are sometimes punished by men, as if they were such as they are called. Are not these things sufferings, reaching to the soule it selfe, the subiect of wit, reason, learning,

learning, faith, &c.

This doctrine of suffering for Christ and his truth, is the more needfull to be taught, because the longer peace we haue enioyed, the more vnfit we are to suffer, not so much as knowing what belongeth to suffering: yea, our long peace with other mercies by the Gospell enioyed, hath bred in all sorts a contempt of the Gospell, and other mercies, with such a securitie, that neither daily hearing of the troubles of other countries, nor rumors of warres intended against our selues, will awaken vs or make vs looke about vs, to vse meanes whereby to escape the wrath that is to come. As our Sauour told his Disciples of many things they should suffer, to the end they might be the better prepared for them; and that when such things should come, they might not be offended and troubled: so must we take the premises as admonitions to vs. Shall we then see and heare so much daily as we do, and shall we not the more prepare our selues to suffer whatsoeuer shall come? It is Gods mercie towards vs, to warne vs before. For he that is warned, is halfe armed. Let vs therefore take such warnings, and arme our selues accordingly to suffer whatsoeuer shall come, and whensoeuer. To whom should we more willingly resigne our liues, then to him that gaue them, and hath prepared a better life for vs afterward? yea, such things as *eye hath not seene, nor eare heard, nor haue entered into the hart of man, but the which notwithstanding he hath revealed vnto his seruants by his Spirit.* Hereof especially they may be assured, that in this palliue maner do present themselves a sacrifice to God. For such *light afflictions being but for a moment, worketh for vs a farre more exceeding weight of glorie.* And as the hatred of the wicked against the godly is to them that so hate them *an euident token of perdition,* so to he so hated and troubled, is to the godly as euident a token of saluation, and that of God.

But hauing spoken thus much of suffering, some may demand, how we may be sure that we shall be able to?

N

suffer

Ioh. 16. 1, 2, 4.
&c.

1. Cor. 2. 9.
IIay. 64. 4.

2. Cor. 4. 17.

Phil. 1. 28.

How we may
be able to
suffer.

1. Pet. 4. 12.

Ephes. 5. 30.

1.

Heb. 11. 33.

Heb. 12. 2.

Col. 2. 15.

1. Cor. 15. 57.

2.

Isay. 4. 1.

1. Pet. 1. 18.

Tit. 2. 14.

Rom. 8. 16. 17.

2. Cor. 3. 2.

suffer? and how we may make our selues fit for such a passiuē sacrifice. It is called a *fiery triall*. And what more tearfull, what more vnmertitull then fire? how then can flesh and blood endure it? Indeed not possibly: but the children of God are more then flesh and blood: for they haue the Spirit of God; and by this Spirit they are members of Christ, *flesh of his flesh, and bone of his bones*. Yet to prepare men the better for this sacrifice, let them first consider that cloud of Martyrs that the Apostle had set before the Hebrewes; especially let them looke to Christ Iesus himselfe, *who for the ioy that was set before him, endured the crosse, despising the shame, &c.* yea, this Christ Iesus by his said enduring the crosse hath spoiled all principalities and powers for all them for whom he so suffered, and hath by his death overcome death for vs, so plucking out the sting thereof, that it shall neuer be able to hurt vs. Secondly, let them examine their redemption by Christ. For all that are redeemed need not feare; yea, they are bidden therefore *not to feare*. The rather may such cast away all feare, because the price of their redemption was so great, euen the precious blood of Christ Iesus. Yea, but Peter there exhorteth vs by this argument to *pass the time of our dwelling here in feare*. Feare and assurance are contrary. I answer (as before I haue said) that this *feare* is opposed only to carnall securitie, nor to the assurance of our perseuerance; and it commendeth vnto vs onely an holy care, so much the more not to defile our selues with sin, by how much the greater price our redemption from sin did cost.

But how shall we know that we are so redeemed? By our being a *peculiar people vnto himselfe, zealous of good workes*. For these two, our redemption by Christ from all iniquitie, and our being a *peculiar people vnto himselfe, zealous of good workes*, are ioyned together. And this our being such a people, is a worke of the Spirit, and a reall testimonie thereof that *we are the children and deires of God, &c.* This Spirit also working this in vs, is the Scale of God, which he hath set to his epistle written in our heart, and

his

his earnest (as I said before) of our inheritance, whereby likewise our redemption already wrought, by Christ Iesus, and to be finished from all euill remaining, is further sealed vnto vs.

Thirdly, let vs beware of pride and much confidence in our selues. Let vs remember the great confidence of *Peter*, and his great fall for all that. Let vs not forget the great boasting of *D. Pendleton* in the booke of Martyrs, and his great encouragement to *M. Saunders* against feare, and for suffering whatsoeuer the enemies of the Gospell should inflict: and yet the cowardly reuolting of the said *Pendleton*, and the manfull martyrdome of that *M. Saunders*. *Blessed is the man that feareth alway.* They that doe most brag, do oftentimes proue the greatest cowards. And they that do most feare themselves, are most strengthened by the Lord to endure any violence of the wicked. The greatest boasters are not the best souldiers. The Turkie cocke is a great fowle, and maketh a great brüstling and strouting with his wings; yea, he will also fight lustily a few blowes: but a little dunghill cocke will for all that at the last driue him away, and make him to hide his head in a hole, and neuer dare to fight blow more. So is it with many Christians; they will be very hot before persecution cometh, and perhaps very sharply condemne them that in weaknesse yeeld: but when persecution cometh, and themselves are called into the field, alas what cowards do they proue? how do they shrink? yes, how fouly sometimes do they *palinodiam canere*, and turne cat in pan, and become themselves persecuters of other? Oh therefore let all men beware of such craking before and of such presumption.

Fourthly, in the former holy feare, let vs be much in prayer to God, that he may strengthen vs, and make vs able to stand in the euill day; and let vs put on not some parts, but the whole armour of God, prescribed by the Apostle to the Ephesians. If but any peece thereof want, all the rest will do vs little good: yea, the truth is, that

Ephes. 1. 13. 14.

Ephes. 4. 30.

3.

Mat. 26. 33. 69

Pro. 28. 14.

4.

Ephes. 6. 11. &c.

we cannot put on one peece, except we put on all.

5.

Fifthly, let vs well labour the mortifying of our old man, that our outward man may the better beare & go through with all troubles for our Lord Christs sake. Let vs so sacrifice our selues, both actiue in all things before spoken of, and also passiue in the first kind of our passive sacrificing of our selues as before we haue heard; and then certainly we shall the more easily and ioyfully sacrifice our selues and all that we haue in this second passive kinde. Souldiers trained for the time of warre, against the time of warre, are the fitter for warre whensoever the same shall come. In the time of warre also, by little skirmishes men are the better fittest for the great and maine battell. So is it, so it will be with men for the time of persecution. The more they skirmish with their affections, &c. and subdue the same, the more they labour in the actiue sacrificing themselves, as also the more patiently they can beare priuate wrongs and iniuries, and other petty afflictions, the fitter they shall be for the day of greater triall. He that cannot beare a light burden, how shall he beare an heauie? Herein also (to speake of one particular branch of the former actiue sacrificing of our selues) let vs consider how franke and forward we haue bin with our purses, both in our almes and giuing to the poore, as also in any worke requiring cost and charge for the maintenance of the Gospel. For certainly he that in such causes is sparing of his purse, and pinching of his mony, how shall he not but be much more sparing of his blood? He also that hath bin cold, and not bold to speake for Christ, when occasion hath required that he should haue spoken, how shall his heart faile and faint to lay downe his life for Christs sake?

In all the sacrificing of our selues before spoken, of actiue and passiue, let vs alwayes remember to do all and to suffer all, onely to God, and for God. Herein God will be alone, or none. We must not so sacrifice our selues partly to God, and partly to some other: but all must be onely to God, and for God. We must not be like to men-seruants of

of Seruants at Law for the first year, whose Liueries are parti-coloured; blacke on the one side, tawnie on the other, as though they serued two masters: but our Liuerie must be all of one colour; because *No man can serue two masters &c.* All sacrifices must be offered onely to God. We must not be like vnto them that are said to have feared the Lord and yet to haue serued their owne gods and their owne graven images; neither must we worship and swear by the Lord and by Malcham: but as in other things we must serue the Lord onely; so must we in this sacrificing of our selues. He that but in part sacrificeth himselfe to the Lord, sacrificeth himselfe wholly to the diuell. Let every man therefore giue all that is without him and within him to the Lord: if he do not, he giueth nothing to the Lord, but (as I said) all to the diuell. *Ananias* and *Sapphira* his wife are worthy remembrance herein: they sold a possession, and kept backe a part of the price thereof, making shew for all that of giuing all to the poore, (oh that they that are niggardly in their sacrifice of almes before mentioned, did well consider hereof,) but because they gaue not all, all men know the fearfull iudgement of God vpon them both, vpon *Ananias* as the principall offender, vpon *Sapphira* as accessarie to his offence, consenting and keeping counsell. That that is done to the poore, is done to the Lord. That that is withheld from the poore, is withheld from the Lord. If therefore this part-sacrificing of the price of their possession vnto the Lord were so hainous a sinne in *Ananias* and *Sapphira*; is there not the like danger for all other that so sacrifice vnto the Lord? Did not the Lord threaten by *Zephaniah* to stretch out his hand against them that swear by the Lord and by Malcham? Let not this therefore seeme a small matter. For indeed it is not so easie a matter as most men thinke it to be, to sacrifice our selues to the Lord. As God hath giuen vs all that we haue, so he is worthy of all, he will haue all, he must haue all, or else nothing. And thus to sacrifice our selues, as I haue said, is more then euen when the legall sa-

Mat. 6. 24.

2. Kin. 17. 33.
41.Zeph. 1. 5.
Mat. 4. 10.

A& S. 1 & c.

Pro. 9. 17.
Mat. 25 40. 43.

Pfal. 50. 8. &c.
 Ilay. 1. 11.
 Neca. 6. 6.

1. Cor. 13. 17.

crifices were in request and force, the sacrificing of all bulls and rams and lambs, and all other creatures by the Law required. For even then, without this sacrificing of themselves, all the other were nothings; yea reiected as odious, lothsome and detestable to the Lord. Finally, to conclude all this argument, let vs neuer forget to ioyne together all before said of the sacrificing of our selues both actiue-ly and also passiue-ly. For, neither the actiue sacrificing of our selues is enough without the passiue, when we shall be called thereunto, and cannot lawfully auoid it; neither this without the former. *Though I giue my bodie* (saith the Apostle) *to be burned, and haue not lone, it profiteth nothing.* Thus much of sacrificing our selues both actiue-ly and also passiue-ly.

CHAP. VIII.

*Of the two first adiuncts of the sacrifice of our selues,
 lining and holy.*

THe adiuncts of this sacrifice are three, 1. *lining*; 2. *holy*; 3. *acceptable*. There is also a fourth, *your reasonable seruice*: but this being more then an adiunct, euen a post argument (as I may speake) for confirmation of the maine exhortation, I do not therefore reckon it with the rest.

Touching these three, the last is both an effect and also an end of the two first. An effect, because if the sacrifice be *lining* and *holy*, it cannot but be *acceptable*. An end, because we must not offer our selues a sacrifice *lining* and *holy* to please men, to get credit to our selues, or to make any other gaine thereby for this life, but to be acceptable to God, to please God. As before the Apostle had set downe the substance of our sacrifice to be our bodies, yea our whole selues, soules and bodies, as hath bin shewed; so now in the two first adiuncts here annexed he setteth downe the qualitie. As before he had set downe what

what we must offer; so now he setteth downe what manner of sacrifice our said sacrifice must be, viz. *living* and *holly* and *acceptable*.

The word *living* is to be taken by oppliotion to the old sacrifices of beasts; which though they were presented alive at the doore of the Tabernacle, yet before they were to be sacrificed they were to be slain: and that first to note that we by our finnes had all deserued death; for *death enwed by sinne*; and *death is the wages of sinne*. Had not man sinned, he should never haue died. Secondly, the old sacrifices were to be *slaine*, typically to represent the death of Christ Iesus, *who died for the elect when they were vngodly*; and for sinners, *that he might redeeme them from all their iniquitie, and be made the righteousnesse of God in him*; and so all together might be sanctified and cleansed, and presented to himselfe a glorious Church, not having spot or wrinkle. In opposition therefore to those sacrifices of the Law, the Apostle here will haue this sacrifice of our selues to be *living*. We must then here come of sacrificing our selues by killing our selues, as the Papists do mally whip and scourge themselves like to the Priests of Baal before spoken of: for this is diuellish; and (as I before said) this is to offer our selues to the diuell and to do his seruice, who was a *murderer from the beginning*. God hath forbidden euery man the murdering of himselfe, as well as the murdering of another: yea, though a man haue done any thing worthy of death by the magistrate, yet to put him to death for the same, must be the work of the magistrate, not of himselfe that so hath deserued death, neither of any other that hath not authorite so to do. Yea, though the magistrate himselfe haue committed any such heinous sin as whereby he hath deserued death, yet he must not be put to death by himselfe, but by some other superiour magistrate. If himselfe that hath committed such a sinne be the supreme magistrate, no other man must put him to death for the same, but he must be left to God the *Iudge of all the world*. We must indeed (as before I said of the second

Living.

Exod. 29. 10.

Leuit. 1. 3.

1.

Why the old sacrifices were *slaine*,

Rom. 5. 12, and 6. 23.

2.

Rom. 5. 6.

Tir. 2. 14.

2. Cor. 5. 21.

Ephes. 5. 26, 27.

Iob. 8. 44.

Iudges. 18. 25.

cond kinde of the passion sacrificing our selues) submit our selues to death for Christs sake & for his truths sake; not onely for the whole, but also for any part thereof, if we cannot lawfully auoid it without deniall or betraying of it, but otherwise we must not by any meanes take away our owne liues. *Dauid* by the law, for his adulterie with *Bathsheba* and murder of *Uriah*, had doubly deserued death; yet he put not himselfe to death; neither had any other power so to do. Yea, to say more, I make no question but that a man hauing by some capitall sinne deserued to die, may for all that defend himselfe against any priuate man, though neuer so neere in kindred to a man murdered by another, and not willingly suffer himselfe to be slaine by such a priuate person, without authoritie attempting the reuenge of the person murdered, or otherwise so iniured, that by the said doer of the iniurie, death had bin deserued. Might not *Amnon* haue defended himselfe against the violence of *Absolom*, if he had bin aware thereof, though he had deserued to die for the rape and incest he had committed against *Tamar* his owne sister by the father, and sister of *Absolom* by father and mother.

This life here spoken of, is not our naturall life onely, though touching it *we liue in God, moue, and haue our being*; but especially a supernaturall life here begun, and in the world to come to be perfected, and therefore called *everlasting life*, and in a singular maner *the life of God*. It is *the life of grace*, oftentimes indeed here begun and continued with much heauinesse and with *teares* (as the Prophet speaketh of the people in captiuitie,) but ending *with ioy*, as the sheaves by the husband-man are gathered with gladnes, though the seed cost neuer so deare, and were therefore grievous to the sower: yea, in the meane time also all their present afflictions of this life are accompanied *with ioy unspeakable and glorious*, because after this life ended, and all the miseries thereof ceased, then the former life of grace shall be crowned with the life of glorie.

This life also is the life of Christ himselfe even in vs, be-

Act 17, 18.

Joh. 16, 28

Ephes. 4, 18.

Psal 126, 5, 6.

1. Pet. 1, 6, 8.

b: cause it cometh from Christ, who is therefore called *the Prince of life*, and that especially in a double respect; first, because by his death he hath purchased eternal life for vs; secondly, because he being our head, and we his members; as from the naturall head the whole naturall bodie and euery member thereof receiueth life; so from Christ Iesus, his whole mysticall bodie the Church and euery member thereof, even here receiueth all spirituall life. Therefore the Apostle saith, *I through the law am dead vnto the law, that I might liue to God. I am crucified with Christ. Neuerthelesse I liue, yet not I, but Christ liueth in me: and the life which I now liue, I liue by the faith of the Sonne of God.* But how do we liue by the faith of the Sonne of God? Because as God is the author of it, and Christ the purchaser, the subiect and the conduit of it, so faith is our hand whereby both we are incorporated into Christ, and he is made our head, and we ioyned vnto him as to our head; and also whereby we turne the cocke of this conduit, and so draw the water of life, and life it selfe from him: our hearts being before by God himselve opened (as the heart of *Lydia* was) and so made capable both of that water of life, and also of the life it selfe.

This life here being the life of grace, is the assurance of the life of glorie: and after all our afflictions and combats here well ended, and *the faith well kept*, shall at the last be crowned by the righteous Iudge himselve with the crowne of righteousness. *the crowne of life, the crowne of glorie, which shall not fade.*

To speake yet a little more of this adiunct of our sacrifice, *liuing*, it includeth in it two other qualities of our sacrifice: first, alacritie or cheerfulnesse: secondly, constancie. The former is by some noted vpon the word *present*, before spoken of: but all presenting of gifts being not alwayes cheerfull, but sometime vnwilling, and for feare of some displeasure by not presenting, I suppose it rather to be more aptly and naturally signified by this word *liuing*. For euery man in his right mind, willingly

O

liueth,

1.
Acts the 3. 16.
How Christ is
the Prince of
life.

2.

Gal. 2. 19. 30.

How we liue by
the faith of the
Sonne of God.

Iob 4. 14. and 7
38.
Acts 16. 14.

2. Tim. 4. 7. 8.
Iames. 1. 12.
1. Pet. 5. 4.

The adiunct
liuing includeth
in it alacritie
and constancie.

Iob. 2. 4.

Psal. 119. 15.
ver. 37. v. 88. and
149. 156.

Ilay. 57. 15.

Pro. 6. 6. 1. 4.
& 15. 19 & 18.
9. & 24 30. & c.

Eph. 2. 1. & 4. 18

liueth, and desireth to liue. Satan had learned this, and could therefore say, *Skin for skinne, and all that a man hath will he giue for his life.* The word also *liuing*, is all one with *liuely* or *cheerfull*. For if a man do any thing dully, or grudgingly and lazily, as though he cared not whether he did it or no, do we not say, that such a one hath no life in him? and that he doth that which he doth, as though he were at leſt aſleepe. If one go nimbly about his worke, do we not say, that such a one hath life in him? Hence are thoſe often petitions of the Prophet, *Quicken me according to thy word Quicken me in thy way. Quicken me after thy louing kindneſſe:* and, *Quicken me according to thy iudgements.* So alſo when the Lord by the Prophet ſaith, *I dwell with him that is of a contrite ſpirit, to reuiue the ſpirit of the humble.* In all theſe places the words to *quicken* and *reuiue* being both one, do ſignifie to *make aſiue*. Now neither doth the one or the other Prophet ſpeake of the firſt life of grace from the finnes wherein men are dead before regeneration, but of the quickning grace, whereby men are made more and more nimble, cheerfull and liuely in the works of grace. For the Pſalmiſt was before partaker of the firſt worke of grace: and the Prophet *Iſaiah* ſpeaking of the humble, muſt needs be vnderſtood to ſpeake of ſuch as had before receiued the life of God, whereof humilitie is a ſpeciall and a great meaſure. As there are the relikes of all other finnes in the beſt of Gods children, ſo are there of that ſuggiſhneſſe, againſt which *Salomon* in the Prouerbs giueth ſo many precepts, and in reſpect whereof the moſt liuely that are in goodneſſe haue need to be rouzed vp, and to be prouoked to be more liuely, and alſo daily to pray in that behalfe. In theſe dayes eſpecially is this moſt neceſſarie, wherein the greateſt part of men are altogether dead in their treſpaſſes and finnes, and vterly void and alienated from the life of God, through the ignorance that is in them, becauſe of the blindneſſe (yet) of their hearts; and the beſt in a maner not only of the common people, but alſo of the Miniſters of the word, and of all

all other sorts and states of men, like to *the Angell of the Church of Sardis*, have a name to be aliue, and yet are dead, not starke dead as the former, but sicke, and very sicke vnto death, needing admonition to awake, and to strengthen *the things that remaine, and are (otherwise) ready to die.* As therefore this attribute is here set before the next, of being holy; so it must go before it. No man can be an holy sacrifice, except he be first a liuing sacrifice. Thus much of alacritie or cheerfulness, intimated by the word *liuing*.

Touching constancie, that also is commended by the same word. For as when God is called *the liuing God*, by the Apostles and by the high Priest, the meaning is, that he liueth for euer, and is immutable and vchangeable: and as the Spirit of God which Christ promisseth to all that shall come vnto him and beleue in him, is called by the name of *runers of liuing water*, that is, such as should neuer be dried vp; as also before that to the woman of Samaria by the name of *liuing water*, and is more plainly interpreted to be such, that *whosoever should drinke thereof should neuer thirst againe*, but that that water so given by our Sauour should be a well of water in her springing vp to eternall life. So here a *liuing sacrifice*, signifieth such a sacrifice, as once hauing life should neuer die. Christ indeed our life, once died, but now he *liueth for euermore*. As therefore Christ now liueth, and neither shall nor can die againe; so whosoever hath truly given himselfe a sacrifice to God, so being a member of Christ, he must be and cannot but be a liuing sacrifice for euer. If any that seeme to be liuing do die, he neuer indeed was aliue, but seemed onely so to be. He that is once truly a liuing sacrifice, so will be to the end. He can no more lose this his spirituall life, then God himselfe or Christ Iesus can die: because that his life is the life of God and of Christ Iesus. O vn-speakable comfort!

This life of our sacrifice, must not be concealed for feare of any danger whatsoeuer; yea, it cannot be concealed: where it is, it will shew it selfe by the effects and workes

Reu. 3. 1.

Mat. 16. 16.
chapt. 26. 63.
Iob. 6. 67.
2. Cor. 6. 16.

Ioh. 7. 38.

Ioh. 4. 10.

ver. 14.

Reu. 1. 18.

Pfal. 116. 10.
3. Cor. 4. 13.

Mark. 6. 4.
Ioh. 4. 44.

Ier. 20. 9.

Colo. 3. 3.
How our life is
said to be hid
with Christ in
God.

Pfal. 73.
Chap. 33.

thereof. As our naturall life will shew it selfe wheresoever it is, so will this our spirituall life. *I belcened, therefore I spake.* It can no more be hidden then fire. As fire will breake forth wheresoever it is, so will this life: yea, fire may be quenched, but this life cannot be extinguished. Though *Jeremiab* in respect of many discouragements, such as the faithfull Ministers of the Gospel in these dayes euery where, especially in their owne country meet with, not onely at the hands of enemies, but also at the hands of such as beare a faire face vnto the Gospell: though *Jeremiab* (I say) by such discouragements had determined to haue suspended himselfe from his ministerie, *and not to haue spoken any more in the name of the Lord, yet the word of the Lord was in his hart as burning fire shut up in his bones, and he was wearie of forbearing, and could no longer stay.* They that haue this life of God in them, haue also the same word whereby that life was wrought (as afterward we shall heare,) and therefore this life cannot be hidden, but it will breake forth and shew it selfe.

That of the Apostle, *our life is hid with Christ in God,* is to be vnderstood in a double respect: first, of the life to come, and of the perfection of this life in the world to come: secondly, in respect of the world and of all dead in their respaires and sins, that haue no eyes to see this life, or any worke thereof in them that haue it. Sometimes also they that are thus living, do not themselues feeble this life in themselues, but feare they haue it not, as being for a time in a spirituall twoune, and oppressed either with their sinnes, or with many afflictions: yea, sometimes their eyes are so dazeled with the great prosperitie of the wicked, that they thinke their state better then their owne, as thinking all to be in vaine that they haue done in *cleansing their heart, and washing their hands in innocencie.* But hereof enough is written in *the Dignitie of Gods children.* By these things hitherto spoken, it is manifest, that whosoever sheweth not this *life*, hath it not at all in him. Let no man therefore deceive himselfe touching this *life*, but seriously examine

examine himselfe by the effects of this *life*, whether he haue it or no. But this shall be more euident by the adiunct *body* in the next place; because without that holinesse there is no spirituall life.

To adde one word more concerning the former constancie and perpetuities of this *life*, *all that trust in the Lord are like vnto mount Sion that standeth fast for ever, and shall neuer be moued.* And our faith whereby we liue, is therefore said to be more precious then gold, because gold, though tried in the fire, perisheth. Doth not the Apostle thereby manifestly shew that our faith cannot perishe; else were the argument of the Apostle from the comparison thereof with gold, of no force.

Psal. 135. 1.

1. Pet. 1. 7.

All hitherto spoken of this attribute *lining*, here given to this our sacrifice, is to be applied to all before said of our actiue and passiue sacrificing of our selues, we must do all, we must suffer all with all a'acritie and cheerefulness, as also with all constancie and steadfastnesse. That which is said of a liberall person, that *the Lord loneth a cheerefull giuer*, is to be vnderstood of the actiue and passiue sacrificing of our selues. If we must be cheerefull in giuing vnto men, must we not much more be cheerefull in sacrificing our selues to God, that in many respects hath right vnto our selues, and to all that we haue? All the actiue sacrificing of our bodies, and of every member of them; as also of our soules and of euery power and facultie of them, must be cheerefull. So must likewise be all our passiue sacrificing of our selues. The more honorable also it is to suffer for Christs sake, the more willing and cheerefull should we be to part from all, yea to lay downe our liues for his sake. And indeed whosoever hath truly beleueed that Christ hath so willingly and cheerefully suffered those direful torments for vs that he did, he cannot but be willing and cheerefull also to suffer any thing for him. Oh that this *life* were in euery one that pretendeth to sacrifice himselfe to God. In things that concerne our selues for this life, how liuely, how nimble are we; but alas in sacrificing our selues

1. Cor. 9. 7.

to God, in doing or suffering any thing for God, how drowisie, how dead, how leaden heeled and handed are we?

The same may be said of constancie in sacrificing our selues both actiuelly and passiuelly. It is not enough to suffer a little, or at once; but if we should be called often to suffer for his truth, it should not be grievous vnto vs. Though we should be first reuiled touching our good names, then spoiled of all our good; then laid vp in prison, and there kept with great hardnesse for many yeares; then brought out to execution, and to haue our flesh torne from our backs by peece-meale, as some haue had; or be burnt by little and little, as *William Gardiner Merchant* was beyond the seas; yet none of all these ought to make any of vs to shrink.

Eccles. 12. 3.

Psal. 92. 14.
Reu. 2. 19.

The second adiunct of our sacrifice holy.

Ioh. 11. 39.

One thing more let me yet adde touching this adiunct *liuing*, namely, that the more our naturall life decayeth and consumeth in the powers thereof, manifested by *the trembling of the keepers of our house, and by the strong men bowing themselves, and the ceasing of the grinders, and by the darknesse of our windowes*, (all which I feele in my self,) the more we labour to cherish and to increase this our spirituall and heauenly life in vs, that so we may *bring forth fruit in our old age, and be fat and flourishing*; and like to *the Angell of the Church of Thyatira, baning our last workes more then our first*. This shall suffice to haue spoken of this first adiunct of our sacrifice, namely, *liuing*.

The second adiunct is *holy*. This is necessarie to be ioyned to the former: first, to teach vs to distinguish the former from naturall liuing: and secondly, to teach vs our *sacrifice to be liuing in holinesse*: yea, without this holinesse men haue no life of God, no spirituall life in them, but are altogether dead, as before I said, not able to stir hand or foote towards heauen; as spirituallly dead, as *Lazarus* was naturally dead in the graue, and had bin dead foure dayes, till Christ crying aloud vnto him, said, *Lazarus, come forth*; and by that meanes raised him from death vnto life: and so by raising other from death to life, and by

dayly

dayly raising vp other from the death of sinne to this life of holinesse, mightily declaring himselfe to be the Son of God: for so with reuerend regard notwithstanding of the different iudgement of my betters, I vnderstand that place to the Romanes. For it seemeth to me, that it cannot well be vnderstood of the resurrection of himselfe from the dead; because in the Greeke there is no preposition signifying from, as is in those places that speake of Christs owne resurrection from the dead, of which I haue noted some before in the margin, and many more might haue noted. Neither do I thinke it very easie for any man to name any place wherein Christs owne resurrection is mentioned without some prepositiō *in*, or *ex*: or to name any where that the genitiue case of the dead, there vsed by the Apostle, doth signifie from the dead.

But to returne from whence I haue a little digressed for the interpretation of that place to the Romanes, that we may be thus holy, as here the Apostle speaketh, we must first of all *purge our selues from all filthinesse of the flesh and of the spirit*, and then decke our selues with the contrary vertues of sanctification. For filthinesse and holinesse cannot any more agree in one subiect, then light and darknes: and both those branches of our holinesse are elsewhere signified by *putting off the old man, and putting on the new*: by *denying vngodlinesse and worldly lusts, and lining soberly and godly, &c.* by *abstaining from all fleshly lusts which fight against our soules*, and *hauing our conuersation honest* &c. by *dying vnto sinne and lining vnto God, and to righteousness*: by *being made free from sin, and seruants vnto righteousness*: by *eschuing euill, and doing good*: and by other the like.

Now, as the Passe-ouer was to be without blemish especially, as the legall sacrifices ought so to haue bin, yea also without any other deformitie or maim: so the Apostle here requireth this our sacrifice to be holy, and without any spirituall blemish or deformitie. If the sacrifices of sheepe and lambes in those dayes must be without blemish,

Rom. 1. 4.

Mat. 17. 9. & 27

64. & 28. 7.

Mark. 6. 9.

Ioh. 2. 22.

Ephes. 1. 20.

Ioh. 10. 9.

Acts. 3. 15.

chapt. 4. 10.

chapt. 10. 41.

cha. 13. 10. & 34

1. Pet. 1. 3.

Rom. 4. 24.

civ. 6. 4.

cap. 7. 4.

cap. 8. 11.

cap. 10. 7. 9.

1. Cor. 15. 10.

Col. 2. 17.

1. Thet. 1. 10.

Heb. 13. 10.

2. Tim. 2. 8.

2. Cor. 7. 1.

Ephes. 4. 22.

Col. 3. 9. 10.

Tit. 2. 12.

1. Pet. 2. 11. 12.

Rom. 6. 11.

verse. 18.

Psal. 34. 14.

1. Pet. 3. 12.

Exod. 12. 5.

Leuit. 1. 10. &

12. 19. 20. 21.

Leui. 18. 19.
20.

Rom. 8. 33.

Rom. 11. 6. 3. 24
Ephes. 2. 8.
Titus. 3. 5.

missh, must not the sacrifice of our selues much more be such? Yea, this is also necessarie, in respect that our selues must not only be the sacrifices, but also the Priests to offer this sacrifice. For as the Lord would haue all the sacrifices to be without blemish, so also he would not haue any of the seed of *Aaron* that had any blemish, to approach to offer the bread of his God, that had any deformitie or defect, as before I haue shewed. This holinesse is alwayes here vnperfect; but yet as certainly to be perfected in that life to come, being once here begun, as if it were already perfected. Though also it be here vnperfect, yet it proceedeth from another worke before in vs (but not of vs) that is perfect, namely, from our iustification, and full discharge from the guiltinesse of all our sinnes whatsoever in the presence of God: in respect of which our iustification, we may well cast away all feare. For, *who shall lay any thing to the charge of Gods elect? It is God that iustificieth.* Ambrose vpon this place saith, *Ad hoc peccatis Dei abluimur, &c.* For this cause by the gift of God are we washed from our sinnes, that from henceforth liuing an holy life, we might prouoke the loue of God towards vs, not frustrating the workes of his grace in vs. To prouoke the loue of God, may seeme somewhat harshly spoken; but the meaning thereof and of other the like speeches in this and in other Fathers, is onely to signifie the assuring of our soules more and more of Gods loue towards vs. For, that he meaneth not any meriting of his loue, appeareth both by the word of *his gift* before, and also by his words following, that do ascribe euery good worke in vs wholly to his grace: then which, what can be more opposite to merit? For as in our election, so also in our calling and whole saluation, *grace* and *workes* are opposed one to another.

This attribute *holy*, is as large as the former *living*, and it is to be applied to our whole sacrifice before mentio ned, to our bodies and to euery member of them, to our soules and to euery power and facultie of them. This word *holines* ioyned with *righteousnes*, is distinguished from righteousness,

teousnes, and signifieth godlinesse and religion, euen all duties of the first Table; as *righteousnes* so ioyned with *holinesse*, and distinguished from it, doth signifie all duties of the second Table to be performed to our neighbour: and so they seeme to be the same with *godlinesse* and *holinesse*. But the one and the other being vied alone, doth signifie both: and so the word *holy* in this place is to be taken for both: for the obseruation of the first and of the second Table: of our duties to God, and of our duties to men. And as before I said, that this was to be applied to our whole sacrifice here commended vnto vs, so also it is to be applied to all the particular sacrifices in that generall comprehended, namely, to our praises of God; and therefore it is said, *He that offereth praise, glorifieth me: and to him that ordereth his conuersation aright, will I shew the salvation of God.* The ioyning of these two together, *the offering of praise, and the right ordering of our conuersation*, sheweth that the Lord regardeth not the one without the other. So when the Prophet saith, *All thy works shall praise thee, and thy Saints shall blesse thee*, he sheweth that the Lord respecteth only the praises that are giue him by his Saints, that is, by them that are holy. The same he teacheth afterward, saying, *Let thy Saints be ioyfull in glorie, let them sing aloud vpon their beds.* As it is to be applied to our praises of God, so it is to our prayers and supplications vnto God. For, *the sacrifice of the wicked is an abomination to the Lord, but the prayer of the vpright is his delight.* Neither is it said, that *the prayer that is feruent anaileth much*, but that *the prayer of the righteous that is feruent anaileth much*. Therefore as the Prophets do first exhort to repentance, and then to prayer: so the Apostles do first exhort to all other duties (in a maner) before they exhort to prayer: thereby teaching that prayers are of no account without the performance of other duties, without holinesse.

The same is to be said of our almes: for howsoeuer our almes may releue and refresh the receiuers; yea also keep them from some great extremities either against other, or

P

against

Luk. 1. 75.

1. Tim. 2. 2.

Psal. 50. 23.

Psal. 145. 10.

Psal. 149. 5.

Pro. 15. 8. & 21. 27.

James. 5. 10.

Hol. 14. 1. 2.

Ioel. 2. 13. 17.

Rom. 15. 30.

Ephel. 6. 18.

Col. 4. 2.

1. 1. I. I. 5. & 2. 3.

r.

Heb. 13. 8.

Iam. 5. 13.

against themselves, before being in great distresse (alas that mens hearts should be so stupified and hardened that the consideration hereof should not moue them being of abilitie the more to open their hands to them that are in necessitie,) yea, howsoeuer they may prouoke such recei-
uers to great thanks vnto God (sometimes to more for a little, then euer the giuer gaue for all that he hath) yet for all that, *if we giue al our goods vnto the poore, & haue not loue,* (a branch of this holinesse) *it will profit vs nothing.* The same is to be said of our passiue sacrificing of our selues, because if without the same *loue we giue our bodies to be burned,* it auaiileth vs as little.

To prouoke vs to be thus holy, let vs consider of these reasons.

Reasons to pro-
uoke to holines.

First, that we are commanded so to be holy, by the example of God himselfe: yea, to be holy in all manner of con-
uersation, towards all, in all things, in all places, at all times.

Leuit. 15. 44. 19
2. & 20. 7. 1. Pet.
1. 15. 16.

Secondly, this holinesse is the end of our election. For, *God hath chosen vs to be holy and without blame before him.*

Ephes. 1. 4.

Thirdly, it is the end of our redemption by Christ, *who gaue himselfe for vs, that he might redeeme vs from all iniqui-
tie, and purge vs, &c.*

Tit. 2. 14.

Fourthly, it is the end of our regeneration. For, *Of his owne will begat he vs with the word of truth, that we should be as the first fruites of his creatures.* As the first fruites there-
fore were dedicated vnto God, and were holy, so must all they be that sacrifice themselves vnto God. Therefore it is said, *Israel was holinesse vnto the Lord, and the first fruites of his increase.* Yea, so holy were all things ceremonially on-
ly dedicated vnto the Lord, that *Belsazzars* drinking and glowing in the cups of the Lord, taken out of the Tem-
ple of the Lord, &c. it cost him both his life and his king-
dome the very next night.

Iames. 1. 18.

Ier. 1. 3.

Dan. 5. 3. &c.

1. Theſ. 4. 7.

Fifthly, it is the end of our calling: *God hath not called vs to uncleannesse, but vnto holinesse.*

Sixtly, all such as haue partaked of the mercies of God be-

before spoken of, among other were incorporated into Christ Iesus, and made his members. As therefore Christ is the *holy one of God*, so acknowledged by the diuels themselves; so such must be all his members.

Seuenthly, all that attend vpon Princes, must be apparelled accordingly, whereby to be fit for such attendance. They must not come before them in rags, but they must so present themselves vnto them, as they may no wayes be offensive. Therefore Ioseph sent for out of prison before Pharaoh, *shaved himselfe, and changed his raiment*, and so came vnto Pharaoh. And when Ester presented her selfe vnto *Ahasuerus*, she first put on her royall apparell. Is not the same intimated vnto vs by that that is said of the *Kings daughter* being first said to be *all glorious within*, and so haue her clothing wrought with gold, before she be said to be brought before the King in raiment of needle-work, &c. Certainly this is the fitter for this our present purpose, because all such to whom and of whom the Apostle here speaketh, are also members of the said *Kings daughter*, of the Church of God, of the which in the Articles of our faith we confesse this to be a speciall prerogative that she is *holy*. According hereunto David said, *I will waſh my hands in innocencie, ſo will I compaſſe thy altar, O Lord.*

Eighty and lastly, (not to be too tedious in multiplying of reasons,) we are all now (as before hath bin said) *Priests vnto God*. What a shame therefore is it, that any of vs should present our selues vnto God without holiness? Doth not the Prophet pray, *Let thy Priests be clothed with righteousness*? As in the time of the Law, for the sinne of the Priests the people abhorred the sacrifices of the Lord; and as now the vicious life of some Ministers of the Gospel, maketh many to stand aloofe from the Gospel, not regarding it, but despising it and the profession of it: so the life of many professors of the Gospel, who are all Priests vnto God, is so scandalous, that it causeth the very name of God and his doctrine to be blasphemed. Neither are we onely Priests, but also *Kings vnto God*, and a *royall priesthood*, or

Mark. 1. 14.
Luk. 4. 34.

Gen. 41. 14.

Ester. 5. 1.

Pſal. 45. 13, 14.

Pſal. 26. 6.

Pſal. 133. 9.
1. Sam. 2. 17.

1. Tim. 6. 1.

1. Pet. 2. 9.

Exod. 19. 6.

Apoc. 1. 6.
chap. 5. 10.

Pro 1. 9.
chap. 4. 9.

Mat. 5. 16.

1. Pet. 2. 11. 12.

The vse of that
before said of
our being holy.

Pro. 30. 15.
Eccle. 1. 4. 8.

Psal. 112. 4. 5. 6.
9.

a *kingdome of Priests*. If Kings attendants must be appa-
relled fit to attend vpon kings, must not Kings much more
haue their royall garments and princely ornaments? What
better ornament then this holiness? What better *chaines*
for the necke? what more *glorious crowne for the head* of Prin-
ces then this holiness? Therefore in the former place of
Exodus, the Lord saith not, *Ye shall be vnto me a kingdome*
of Priests, but he also addeth, *and a holynation*. And with-
out this garment, Christians do disgrace their royall dig-
nitie: yea, they also preiudice the glorie of God himselte.
In which respect our Sauour exhorteth vs to *let our light*
so shine before men, that they seeing our good works (that is, the
holiness of our conuersation) *may glorifie our Father*
which is in heauen. Hath not Peter also the very like exhor-
tation confirmed from the same end?

The vse of all this is, first to reprove all them that will
haue the names of Christians, and are ready to despise all
them and to spit in their faces that shall denie them to be
Christians, & yet liue most profanely, leudly, loosely, & dis-
solutely; yea, in all grosse iniquitie, swearing blaspheming,
contemning the word and Sacraments, seldome coming
vnto them, not regarding the Lords dayes, or any exer-
cise of religion, especially if they be but halfe a furlong
from the place, or it blow, or raine, or snow: yea also quar-
relling, drinking so long till they cannot stand, neither
speake a wise word: being likewise extremely couerous,
partly in gathering wealth, without any satietie, like to the
hoarseleaches two daughters, yea though they haue no charge,
neither know who shall enioy that which they gather:
partly in sparing, and neither giuing nor lending, where
great need requireth; but to such as aske the one or the
other, complaining alwayes of their owne wants, and say-
ing, they must borrow. How contrary are these things to y
description of a blessed man *fearing God*. If they be admo-
nished of these things, they thinke it enough to answer,
that they say their prayers euery day, though wretched
men they vnderstand not a word of their prayers, neither
do

do any thing according to their prayers; neuer hallowing the name of God, shutting their eares and hearts against Gods kingdome: neuer regarding to do the will of God upon earth; abusing of their daily bread and drink: not forgiving such as trespass against them; not shunning any tentations, but rushing into the thickest of them.

Secondly, for our instruction, let vs when we draw neere vnto God, remember this holinesse according to the commandement of God giuen both to *Moses*, and also to *Isaiah*, for the putting off of their shoes, because the ground was holy: according to the example of *Isaac*, who going to Bethel at the commandement of God, charged all that were with him to put away the strange gods that were amongst them, to cleanse and change their garments: according to the commandement of God to *Moses* for sanctifying the people one day and the next; and for their washing their clothes before the Lords giuing his Law in their audience: according to the practise of *Dauid* before mentioned, who washed his hands in innocencie, and so compassed the Lords altar. And to comprehend many things in a few words, according to *Salomons* counsell for looking to both our feete at our entrance into the house of God: to the charge of our Saviour for being first reconciled to our brother before we offer our gift: of *Paul* to *Timothy*, for mens lifting up pure hands without wrath &c. in prayer: of *Iames* also and *Peter* for casting away all filthinesse &c. before the hearing of the word. And touching the hearing of the word in such maner, is there not great reason thereof, sith Christ himselfe speaketh in his Ministers, and God himselfe worketh also with them; worketh (I say) not laboureth. For to speake properly, God cannot be said to labour, because he doth whatseuer he will, without any labour, onely by speaking his word. The same is to be said of the Supper of the Lord, that is of praying and hearing the word: and therefore the Apostle willeth a man to proue himselfe, and so to eat and to drinke. The word and Sacrament also being so precious as they are, who can be too carefull in

Exod. 3. 5.
Ios. 5. 15.

Gen. 35. 1. 4.

Exod. 19. 10. 11.

Eccles. 4. 17. or
5. 1.

Mat. 5. 23.
1. Tim. 2. 8.
Iam. 1. 21.
1. Pet. 2. 1. 2.

2. Cor. 13. 7.
1. Cor. 3. 9.

Plal. 33. 6. 9.

1. Cor. 11. 28.

1. Pet. 2. 22.

purgung themselves before the receiuing of them? Who is so foolish as to put precious licour into a fustie vessell? Neither must this cleansing of our selues be for the present onely, afterward *returning with the dog to the vomit, and with the swine vnto the mire*; but we must so keep our selues: and the oftener we heare the word and receiue the Sacrament, the more holy every day must we be.

Psal. 119.

Luk. 18. 14.

1. Pet. 5. 5.

Luk. 1. 93.

1. Cor. 7. 8.

All this our holinesse must be in humilitie: without humilitie, there is no holinesse. The more humble we be, the more capable are we of the knowledge of the word, and of comfort by the Sacrament, yea also by prayers. *God resisteth the proud, but giveth grace to the humble. The Lord filleth the hungrie with good things, and the rich (in their owne conceit) he sendeth emptie away*, euen from word, from Sacraments, from prayer. *He that thinketh he knoweth any thing, knoweth nothing as he ought to know.* Oh that this were well considered of, For certainly many great professors are so ouer-weened and puffed vp with a conceit of their owne knowledge, that they thinke no man can teach them any thing that they know not already: yea some are like to those the Prophet said, *did strine with the Priest*; so (I say) some are more ready to snap at that which is said by the Minister, and to find fault with and controll the same, as thinking themselves could speak better, then in humilitie and meeknesse of mind to learne any thing.

Hol. 4. 4.

Ioh. 17. 17.

1. The. 5. 23.

As the former life is of God, so is this holinesse. Christ prayed the Father to worke it *through his truth*: and Paul prayed the God of peace to *sanctifie the Thessalonians through-out, or wholly*.

A. 2. 15. 9.

Thus also to be holy is a work of Faith as well as to be living. For, *our hearts are purged (or sanctified) by faith*.

Phil. 2. 14.

Iam. 1. 5.

As the life also of our sacrifice before spoken of, noteth alacritie and constancie; so whatsoever in this holinesse we do to God or to men, we must do the same *without grudging or murmuring*: yea, as *God giveth to all men liberally, and upbraidereth no man*; so and much more ought all men to be

be cheerfull in all dutie to him. As *whom God loneth, he loneth them to the end*: so let him that is holy, be holy still. This holinesse is of great price, far excelling all the robes of all Monarks, yea more precious then all the vestiments of Aaron with their appurtenances. It is the garment of all the blessed Angels in heauen: of Christ Iesus and of God himselfe: freely giuen vnto vs for Christ Iesus sake. Who therefore would not weare it for the giuers sake. If one haue something giuen him by some speciall friend, he will say, that he will be knowne by it as long as it will last: how much more ought euery man to say, he will alwayes be knowne by this garment, that is alwayes new, and will neuer be old, or the worse for wearing. Thus much for this adiunct *holy*.

Ioh. 13. 7.
Reu. 22. 11.

CHAP. IX.

Of the third adiunct of our sacrifice, well-pleasing: and of the time when we must thus sacrifice our selves: as also shewing that no free-will can be gathered by this or any other the like exhortation.

THe third adiunct of this our sacrifice is *acceptable*, amplified by the subiect to whom it is acceptable, viz. *to God*. As here *holy* and *acceptable* are ioyned together; so the Apostle exhorting that *prayers, &c. should be made for all men, especially for Kings*, as also exhorting to *honour widowes indeed, &c.* enforceeth both exhortations by the very like argument, saying, *This is good and acceptable in the sight of God*. In both which places the words in the originall are altered: for *holy*, the Apostle saying *good*; and for *euangelicall*, saying *euangelicall*; but the sense and meaning is all one. Now the word here vsed being a compound of two words, one signifying *well*, the other *pleasing*; the word signifieth *well pleasing*. This third adiunct *well pleasing*, is an effect of the two former. For whatsoever sacrifice

1 Tim. 2. 3. & 5.
4.

Mat. 3. 17.

Sacrifice is *living* and *holy*, the same is also *well pleasing*. The sacrifices indeed of the Law being themselves dead, were yet holy and well pleasing to God, not of themselves, but as they had respect and relation to Christ, of whom they were types. And we being both living and holy, are well-pleasing, because our said life & holines are from God, & do make vs to resemble God, as also from and in Christ Iesus, in whom God resteth, and is well pleased, not only with his owne person, but also with all that are in him, and his members, hauing communion with him.

Rom. 14. 18.

This word is vsed againe in the next verse, to perswade these Romanes to be *transformed*, by the *renewing of their mind*, that so they might approue the *acceptable* or *well pleasing will of God*. It is also vsed in matters of indifferencie: *He that in these things serueth Christ, is acceptable to God* (or *well pleasing to God*) and *approved of men*. Where it is worthy obseruation, that to forbear things indifferent, for the weaknesse of other, is to *serue Christ*, and to *please God*. What the contrary is, I leaue to the iudgment of the wise. It is also elsewhere vsed; but it were more labour then profit to set downe the words of euery place.

2. Cor. 5. 9.

Ephes. 5. 10.

Philip. 4. 18.

Col. 3. 20.

Tit. 2. 9.

Heb. 13. 21.

This adiunct *well pleasing*, must not be taken alone, but with the amplification thereof from the subiect to whom it is well pleasing, viz. to God himselfe. To be well pleasing to other, may be a discomendation as well as a commendation. It must therefore necessarily be ioyned with the former. And thus to be well pleasing to God, is more then to be well pleasing to all the men in the world. And therefore sometime to be pleasing to men, is opposed to the seruing of Christ: and we are forbidden to be *seruants to men*. It is notwithstanding lawfull, and more then lawfull to be pleasing to men *in the Lord*, as *children to their parents*, and *seruants to their masters*, especially *subiects to their Princes*, as whom the Lord hath set ouer both parents and masters; yet so, that we still remember them to be Gods subiects, and God to be their Soueraigne, as well as they Soueraignes of other: and that therefore we ioine these

Gal. 1. 10.

1. Cor. 7. 23.

Rom. 13. 1.

1. Pet. 2. 13.

these two together, *Fearr God, honour the King*: and to render to *Cæsar* the things that are *Cæsars*, that we forget to give unto *God* the things that are *Gods*. If both cannot be performed, it is better to obey *God* than men. If we please *God*, it is no matter though we displease men, so it be not in pride: and that alwayes we be ready to submit our selves to suffer, where we cannot submit our selves to do.

To speake yet a little more of this third adiunct with the subiect thereof: so wel pleasing to *God* is this living & holy sacrifice, that *who so ever toucheth any of them* (to do them any hurt) *toucheth the apple of Gods owne eye*.

Excellently also doth the Lord set forth how well they please him, by comparing his loue towards them to the loue of a woman towards her yong child, shewing, that though a woman should forget such a child, yea such a sonne, as not to haue compassion on him, (as some such mothers there haue bin, and too many are by whoredom bringing forth children, as often as they may haue mates to partake with them in such wickednes, and neuer performing any durie to such children) shewing (I say) that though a woman should so forget such a sonne, as to haue no compassion on him, yet he will not forget his, (viz. that haue this marke *holinesse* in their hearts and fore-heads) because he *haib grauen them vpon the palme of his hands, &c.*

Is it not likewise a great testimonie of their well pleasing to *God*, that *God* commandeth them to *aske what they will of him*, not only for themselves, but also for other, assuring them they shall haue it? What can a man haue more of a Prince, then to aske and haue for himselfe and for his friend, as *Ester* had of *Abasuerus*? yea, euen against him that before was of all other the greatest fauourite of *Abasuerus*. Yea, *God* acknowledgeth himselfe so overcome by the prayers of his Saints, that is, of such as are holy and well pleasing vnto him, that when they pray, he increaseth them (as it were) to hold their peace, and to let

1. Pet. 2. 17.
Mat. 23. 21.

Act. 4. 19.

Reasons of the
former adiunct

Zach. 2. 8.

Isay. 49. 15. &c.

2. Kin. 6. 39.

Isay. 49. 16.

Mat. 7. 7.

Iam. 5. 16.

Ester. 5. 3.

Exod. 32. 10.

Exod. 8. 8. 31. &
9. 33.

1. Kin. 13. 6.

Iofua. 10. 13.
2. Kin. 1. 10. &c.
Isay. 38. 1. &c.
1. Kin. 17. 17. &c.
2. Kin. 4. 10. &c.
Aa. 12. 7.
chapt. 16. 25.

4

Gen. 39. 3.

Gen. 7. 10.

Gen. 19. 33.

5

2. Kin. 1. 10.

him alone: thereby not obscurely insinuating, that though he be Almighty, yet he is in some sort overcome by the prayers of his children, and cannot do that that they for whom they pray had deserved. Yea, so well pleasing are the Lords *holies* vnto him, that sometimes he granteth their requests for the most wicked that haue bin or are: as of *Moses* and *Aaron* for *Pharaoh*: of the man of God that came from Iuda to Bethel to threaten the ruine of the Altar there, praying for the healing of wicked *Ieroboams* hand. It were infinite to tell what mightie things haue bin done by the prayers of some of the Lords *holies* for them. felues and for other good and bad: how the Sunne stood in the firmament: how *Hezekiah* sicke vnto death, and by the Lord told that he should die, yet by his prayer recovered health: how the dead haue bin restored to life: how prisons haue bin opened, and prisoners extraordinarily set at libertie: yea how the foundation of the prisons hath bin shaken, all doores opened, & the prisoners bands loosed. Of these and other the like, it were infinite to make relation.

So well pleasing also are the Lords *holies* vnto him, that not onely for one of them whole families of the wicked haue bin the more blessed, as *Potiphars* house for *Ioseph*, but that also for some few of them, many millions haue fared the better whiles they haue bin with him. The whole world was not drowned whiles *Noah* was among them, and till the Lord had put him and his small companie into the Arke. No fire and brimstone came vpon Sodom and Gomorrha, till the Lord had violently (as it were) taken *Lot* and his wife, and two daughters, out of Sodom.

The like may be said of many iudgements of God inflicted vpon many wicked ones, for their indignities against some of these the Lords *holies*, well pleasing the Lord. The Lord sent fire from heauen to deuoure the two Captaines and their fifties, whom *Ahaziah* sent to fetch *Elijah*, for their rude and rough cariage to the Prophet. So dangerous it is for men to be employed by Kings in wicked

ked businesſes. Did not the Lord ſend two ſhe Beares out of the wood, that tare in ſunder 42 filly and wanton boys for mocking *Eliſha*? What a ſlaughter and hauocke alſo did one Angell of the Lord make in the camp of the Aſſyrians, for the bragging and reprochfull ſpeeches of *Sanaberib* againſt the Lords virgin the daughter of *Zion*, &c? Yea, how was the ſaid *Sanaberib* ſlaine by two of his own ſonnes, when he thought himſelfe moſt ſafe, worſhipping *Niſrock* his god? How alſo did the Angell of the Lord ſmite and conſume with a foule and fearfull death *Herod* that had killed with the ſword *James* the brother of *John*, and had alſo clapt vp *Peter* into priſon? I might here alſo remember the great iudgements of God againſt the Egyptians in Egypt, and the vtter ouerthrow of their King and themſelues, deſperately purſuing the Iſraelites in the red ſea, and that for all their hard dealing with the Iſraelites the Lords holies, whiles they had them in their power. So alſo the great and manifold iudgements of God againſt Iuda and Ieruſalem for their abuſing of the Prophets, and contempt of that word whereby the Lord endeououred (as it were) to haue made them alſo well pleaſing vnto him. But what need I remember ſuch ancient matters? Later times do afford vs many examples of Gods heavy hand againſt many perſecuting Papifts in other countries and in our owne of the Lords holy profeſſors of the Goſpell, and ſuch as deſired well to pleaſe him. The yeare alſo 88. and the powder treaſon do plentifully ſhew the truth of the premiſes. For what moued the Lord to ſhew vs ſuch grace? his owne goodneſſe: but yet for his holies ſake amongſt vs labouring well to pleaſe him. And is it not hereby moſt apparent, how well pleaſing ſuch are vnto him?

With the former iudgements of God againſt the wicked maligning the godly, muſt alwayes be remembered his great fauours to them that are his holies. For in Gods iudgements againſt the wicked, there is ſuch mercie towards his holy ones, as whereby he doth abundantly teſtifie how well pleaſed he is with his ſaid holy ones.

2. Kin. 2. 24.

Iſay. 37. 36. &c.

A. 12. 23.

2. Chron. 36. 15
16.

Numb. 23. 21.

Recu. 2. 1. & c.

Moreover, what meaneth that that is said by *Balaam* the forcerer, yet by the speciall instinct of the holy Ghost, *He hath not beheld iniquitie in Jacob, neither hath he seen peruersenesse in Israel?* Doubtlesse the meaning is not, as some (not well aduised, nor iudicious in the Scripture) haue thought and taught, that the Lord seeth no euill, neither can see in his children. For (as before hath bin shew. ed) there is no man in this life that sinneth not. Is the Lord blind, who seeth all things, that he should not see that? And is not that, *I know thy works*, as well to be vnderstood of euill, as well as of good works? And doth not the Lord reprove the best Churches as well for their euils, as commend them for their goodnesse? Do not the children of God see the faults one of another, as well as their vertues? Do men see more then God? Doth not the Lord sometime chastise his children for their sinnes, as *Dauid* for his adulterie and numbering the people; and *Hezekiah* for entertaining so honorably the Ambassadors of *Meroдах Baladan*, &c. What? doth the Lord herein as the blind man shooteth at the crow? The meaning therefore of the former place in Numbers. is onely this, that they that are the Lords holies, are in so great grace and fauour with him, and so well pleasing vnto him, that though they haue their faults, yet he taketh no notice of them, but as a most indulgent father passeth by them as if he saw them not at all. How pregnant an euidence therefore is this of their well pleasing God, that giue themselves a liuing and holy sacrifice vnto God?

Now although I haue hitherto spoken of this adiunct *well pleasing*, as amplified by the subiect to whom the same is well pleasing *viz to God*; yet there is no absurditie to referre the same to y whole exhortation, & to euery branch thereof. For we must sacrifice our selues onely to God, because to him onely all sacrifices are due. We must liue onely to him, touching both our natural, and also our spirituall life; because of him onely we haue receiued both, and do wholly hold both the one and the other. And touching

our

our naturall life; all our actions thereof; even our eating and drinking; our walking and talking; our sleeping, &c. and whatsoever we doe, all must be done to the glorie of God: yea, our not eating, and our not drinking, that is, our fasting must be to bring our bodies into the better subjection vnto him. The same must be said of all the actions of our spirituall life; of our hearing; reading; meditation; preaching; or talking of the word; of our receiving or deliuering the Sacraments; of our praying; singing; admonishing or instructing one another; &c. all must be done vnto God. Our holiness therefore, both inward and outward, in all places, at all times, as well secretly as openly, must be onely to God, as it is wholly from God. Thus the whole sacrifice of our selues shall be pleasing & wellpleasing to God.

We are here further to consider, that these words well pleasing to God, are not added as a severall action of our sacrifice, but also as a reason to moue vs to present our selues a living and an holy sacrifice vnto him. For we ought to do any thing whereby well to please him. Children ought to do any thing whereby to please their parents: so ought seruants to please their masters. So especially all good subjects to please their Princes in all things that possibly they may, even to the danger of life it selfe, as those three Worthies of *David* did, that aduentured their liues to fetch water for *David* from the well of *Bethlehem*. And this subjects ought to do, because Princes are called Gods; and are by God himselfe set vpon his throne; and are made Kings for the Lord their God, not to do whatsoever they list, but to execute iudgement and iustice: yea, not onely in the former respects, neither because the wrath of a King is as the roaring of a Lion; but also because his fauour is as the raine vpon the grasse. And who indeed either of feare of Princes wrath, or of desire to be in grace with them, do not labour by all meanes to please them? especially to recouer their fauour, hauing before done some thing whereby they haue prouoked their indignation against them?

Q 3

1. Cor. 10. 31.

1. Cor. 9. 27.

Col. 3. 17.

Col. 3. 20.

2. Sam. 23. 16. 17.

Phil. 2. 1. 6.

2. Cluon. 9. 8.

Pro. 19. 11.

1
The use of the
former doctrine

Rom. 8. 3. 1.
Ioh. 10. 19.

2

AG. 15. 9.
Heb. 11. 6.

3

4

them? Much more therefore ought we by this reason to be encouraged to present our selues a sacrifice liuing and holy to God, because such a sacrifice is well pleasing vnto him. Yea, the more carefull ought we to be of so doing, in consideration both of our former, and also of our daily finnes, whereby we iustly deserue his euermlasting displeasure. But hauing thus largely hitherto spoken of these words *well pleasing to God*, both as another seuerall adiunct of our former sacrifice, and also as a reason to moue vs the more willingly to present the same liuing and holy to God; what is the use of all that hath bin said hereof? That all spoken of presenting our selues a sacrifice in bodie and soule, active and passive vnto God, must be referred to this end, that therein we may be well pleasing to God. It is no matter for pleasing of men, except by pleasing of them we do also please God. If by doing of that wherein we please God, we displease men, yea all the men in the world (if that were possible) that also is no matter. For *if God be with vs*, what skilleth it *who is against vs*? Is not God stronger then all?

By the coniunction of this with the former; we are taught these two points: first, that onely they that are holy do well please God: secondly, that all that are holy are well pleasing, acceptable and gracious vnto God. Onely they that are holy, and all they that are holy are in Christ Iesus, *in whom God is well pleased*. Onely they that are holy, and all that are holy haue faith, *whereby the heart is purged, and without which no man can please God*.

When we know our selues to be in grace with God, and to please him, then may we assure our selues that whatsoeuer we performe vnto God, or suffer for God, is well pleasing to God. As the sacrifice of the wicked is abominable to God; so the sacrifice of euery one that is liuing and holy, is well pleasing to God.

Forasmuch also as before we haue heard, how many wayes it appeareth that the Lord, holies or Saints are well pleasing vnto him, by their manifold priuiledges and pre-

prerogatives whereby the Lord testifieth the same; how should this prouoke and quicken all men, and as it were set their teeth on edge to be of that number. The more bountifull any Prince, Nobleman or other great person is to his seruants, the more sure they haue such by themselves or by other to be entertained by them: yea, the more bountifull such persons reward such as are sent with presents vnto them, the more forward is euery one to be employed with such gifts vnto them. When therefore we heare how well pleased God is with such as present themselves such a sacrifice vnto him, is it not a wonder that any should be backward in doing hereof?

If God also be so well pleased with vs, in whom notwithstanding there remaineth so much corruption, and with whom in many respects he may be displeased; how should this prouoke our loue vnto him? euen so, that we should thinke nothing too hot or too heauie for him: yea, be ready to runne through fire and water whereby to performe any seruice vnto him. But of this before. Notwithstanding we cannot almost sufficiently deplore and lament the coldnesse of men in these times, that require so much zeale, so much seruencie. Men feare more to speake a few words, to take a little paines, to be at charge in laying out a little dirtie mony for Gods truth and seruants; yea, to speake a word for the one or the other against the Roman and other enemies of God and of his Church, then those three Worthies of *Dauid* before mentioned, were to hazard their liues for a small matter in *Dauids* behalfe.

Moreover, how willing should this former consideration make all men to be, to entertaine such into their familiaritie, to make them of their dearest acquaintance by marriage or otherwise; to haue them into their families; sith by one such many contrary minded do fare so much the better?

Sith also the Lord doth so take the parts of such his holies, that oftentimes he doth most seuerely pursue many and great ones that do any of them the least wrong; how ought

Esler, 6. 13.

ought men to feare the hurting of them in the least measure? Every man ought to thinke of that of *Haman* wife men, and of *Zerush* his wife, *If Mordecai be of the seed of the Jewes, before whom thou hast begun to fall, thou shalt not preuaile against him, but shalt surely fall before him.* Are not such as giue themselves a sacrifice to God, living and holy, in as good request and reckoning with God, as these Jewes?

8

Again, the more the Lord respecteth them that do thus well please him, the more by all meanes let every man labour to bring vp his children to be such as may wel please him. For this is the greatest prefeiment that any man can bestow on his children.

9

When notwithstanding all that we can do for our children in the former behalfe shall not preuaile to make them such, but that still they remaine rebellious to God; oh let vs the more admire the goodnesse of God towards our selues, in making vs such as we are, in entertaining vs into his service, and being well pleased with vs. For we and our children are by nature the same. That a Prince entert. ineth our selues into his service, and is well pleased with whatsoeuer we do, is a great grace; though for some causes best knowne to himselfe, he vouchsafe not the like grace to our children.

How soone we are to giue our selues a sacrifice to God.

Pro. 8. 32.

Pro. 6. 6. & c. 14. 23.

Psal. 95. 7. 8.
Heb. 3. 7. 13.
at d. 4. 7.

But will some man say, How soone are we thus to present our selues, soules and bodies a sacrifice living, holy and well pleasing to God? How soone? Now, presently, without delay. *Mora trahit periculum.* Delay is dangerous. Now therefore (saith *Salomon*) hearken vnto me, o ye children. Euen now and in your tender yeares, whiles ye are but children. The sentences to rouse vp the sluggard from his sluggishnesse, are not to be vnderstood of the bodily sluggard, but of the spirituall, even of him that is negligent, sluggish and lazie concerning the life to come. But dost thou aske how soone thou must thus sacrifice thy selfe vnto God? Then remember what another Prophet saith: *To day if ye will heare his voice, harden not your hearts.* Without hearing

hearing his voice (as afterward we shall heare) we cannot so sacrifice our selues, as before we haue heard. The word is the knife, whereby we are to prepare the sacrifice; and therefore the hearing thereof is not to be neglected or deferred. Again, hast thou forgotten one of *Salamons* last precepts, *Remember*, and *Remember now thy Creator in the dayes of thy youth*: that is, not onely whiles thou art yong, but in the very prime and beginning of thy youth? Must we not all *wake while we haue the light, lest darknesse come vpon vs*? If darknesse come vpon vs, how shall we see to prepare our selues such a sacrifice? Our yong age, after infancie and childhood, for freshnesse of wit and strength of bodie, is our best age: therefore most worthy to be sacrificed to him that is the best. What impietie and sacriledge is it for vs to detain this from him, and to reserue the worst for him? In the time of the Law, nothing blind, lame, crooked, &c. was to be sacrificed to God, as before hath bin shewed; shall we not then present our selues to God, till we be such? Alas, then we are vnfit for any seruice to our Prince. And if in our youth we should refuse to serue our Prince, and offer our selues when we are old, lame, blind, &c. would he be pleased with vs, or accept our persons?

Eccles. 12. 1.

Iob. 12. 35.

Mala. 1. 8.

Luk. 12. 30.

But O foole, what knowest thou whether thou shalt liue to be old? Art thou surer of thy life till old age, then that foole in the Gospell, to whom it was said, *Thou foole, this night shall thy life be required of thee*? How knowest thou also whether thou shalt be more willing in thy old age then in youth to sacrifice thy selfe vnto God? Or that he will then accept of thee and thy sacrifice, that would st not present it before. The older the worse. As wit groweth duller, so wit also becometh more stout and obdinate. Age doth *callum obducere*, and maketh men the mote hard hearted against God, and the further from God, rather then the fitter for God, or the neerer to God. It is not in our power to sacrifice our selues to God when we please, but it is the worke of Gods grace in vs. Those mercies

R

of

1. Sam. 25. 37.

of God prefixed to this exhortation, must first in part be conferred vpon vs; before we can so sacrifice our selues as here we are exhorted. Forget not *Nabal*. Are there not many in these dayes that die like stones, without sense and feeling or care of any goodnesse? yea, that are taken napping in their finnes wherein they had liued; in their filthinesse, in their drunkennesse; in their worldlinesse, in their swearing, cursing, banning, as the poore children before shewed to be deuoured by Beares euen in their mocking of *Elisha*. Yea, how many die worse then they liued; and do die raging and raving; and starke mad.

2. Kin. 3. 24.

And why should any make question of the time when so to present himselfe vnto God? Besides the premises, do not many die suddenly of apoplexies, dead palsies, and otherwise, they know not whereof? Are not many slaine, either wilfully or vnawares? Are not some so dis tempered in their braines, euen in a moment, that they haue no power to dispose of their outward state according to their former purpose? I haue heard of some great persons, that hauing no heires of their owne bodie, haue in their health oftē protested that their next heires otherwise should neuer haue foot of their land, or pryncworth of their other goods: who notwithstanding being at last visited with sicknesse, and very long sicknesse; and during their said sicknesse often perswaded to make a Will, could neuer be drawne thereunto; but not dreaming of death, haue in the end left all that they had, both lands and goods, worth many thousands, to them against whom before they had most protested. Alas also, how many are there, that hauing before neglected the sacrificing of themselves vnto God, at their end cannot endure any motion thereunto; yea, that haue nothing but worldly matters in their minds and in their mouths.

1. Tim. 3. 15.

Oh therefore let all men sacrifice themselves to God betimes. Let yong men remember the commendations of *Timothy* for hauing learned the holy Scriptures from his childhood. Let Princes and Noblemen remember the ex-
ample

ample of *Iosiah* in former time, who in the eight yeare of his reigne (being then but sixteene yeares old) *began to seeke after the God of David his father*: and in these last times of our most noble and renowned King *Edward* the sixth, who being but nine yeares old when hee beganne to reigne, and dying in the sixteenth yeare of his age, made so gracious and admirable a reformation of religion in the chiefe substance thereof, as for the which till this day we haue all cause to blesse God. Let these examples prouoke all, both great and small, to consecrate themselves betimes to God, who hath most right vnto them. We may deferre the time too long, we can neuer begin too soone. The sooner we thus doe sacrifice our selues to God, to liue an holy and well pleasing a life vnto him, the greater shall our comfort be in our age, the more peace in our end. But beginning, let vs remember that stedfastnesse, constancie and perseuerance vnto the end before spoken of. Let vs beware we iustifie not the old dinellish prouerbe, A yong Saint and an old Diuel, But of the danger hereof, enough hath bin said in the adiunct *lining*.

The greater that any is, the sooner let them begin thus to sacrifice himselfe to God the greatest of all, and from whom he hath had all his greatnesse. Let such a one I say begin the sooner, that by his beginning he may prouoke other to do the like. Let him also the more take heed of falling. The higher the place is from which any falleth; the greater and heavier the person is that falleth, the more dangerous is the fall of such an one.

One knot yet remaineth to be vntyed, concerning free-will, gathered by the Papists from all the former exhortation. They gather the like from other the like exhortations, to *purge our selues from all filthynesse of the flesh and of the spirit, to repent of our sinnes, &c.* For, say they, if man haue not free will and power to do these things, why are they exhorted vnto them? To this I answer, that there are two sorts of men; one meetly naturall, another regenerated, yea perfectly here regenerated: as the weakest new

1. Kin. 12. 1.
2. Chron. 34. 1.
2. 3.

No free will to be gathered from this or any other exhortation.

Ephes. 4. 7.

Luk. 10. 30.
Ephes. 2. 1.
chap. 4. 18.

Gen. 2. 17.

borne children are as perfectly borne as the strongest, yea as the stoutest and lustiest men. For being once out of the wombe, they are fully borne: they haue all the parts and members of the bodie that euer they shall haue. The like is to be said of all the powers and faculties of the soule, though so oppressed by the infirmities of the bodie, that they cannot shew themselves, as afterward in better strength of the bodie they do. As it is in the naturall birth of man, so also is it in his supernaturall and spirituall birth. They that are regenerated, are fully regenerated. As the naturall child notwithstanding once borne, groweth in stature, naturall knowledge, strength, &c. so doth the new borne spiritually, grow in heavenly knowledge, sauing grace & godlinesse, yet according to the measure of grace. And therefore as some touching their naturall growth remaine still dwarfes and weaklings, though brought vp and fed in the same maner, and are outgrowne by them that are their yongers by many yeares: so is it in our regeneration; some are outgrowne in all grace and knowledge of our Lord Iesus Christ, by other, long after them new borne. Regeneration is our new birth: Sanctification is our Christian stature. The former (as I said) is perfect: the other imperfect, dayly increasing, or to be increased. Now touching meere naturall men, not conuerted, nor new borne, they are not half dead, as he that fell into the hands of the eues betwixt Ierusalem and Iericho, but they are altogether dead in trespasses and sinnes, &c. and vterly alienated from the life of God. Otherwise, who can make good the word of God to Adam, *In the day wherein thou eatest of the tree (before forbidden) thou shalt surely die?*

Touching this and diuers other the like exhortations, they are not made to them that were meere naturall men; but to them that were new borne, and in part also sanctified, as whom he exhorteth as brethren by the mercies of God to present themselves a sacrifice, &c. And yet neither of both those two sorts haue free will or power to do that that the Apostle here exhorteth vnto. The former haue

no

no more power then starke dead men haue to walk, eate, drinke, &c. Neither haue the second, but by a new supply of grace. For he that hath begun a good worke, must and will performe and finish it. And, it is God that worketh in vs the will and the worke, of his good pleasure: And the God of peace sanctifieth vs throughout. The increase of knowledge, iudgment, faith and loue, and of all goodnesse, is as well the worke of God, as the beginning of grace. *Zanchius* saith well, *Libertus est quod est liberum a malo, non quod ad malum*: That is free, that is free from euill, not that is free vnto euill. *Adam* had *posse non peccare*, he had not non *posse peccare*, he had power not to sin; he had not such power as not to be able to sinne, that is, he had no such power as that he could not haue sinned. If he had had such power, as that he could not haue sinned, then he should not haue fallen at all. That he sinned, was not of any power to sinne in himselfe, but rather by the power of Satan, who by injection of his fiery darts, so weakened the power wherein God had created him, that he fell. Neither at this day doth any man commit murder or any other the like sin, of any power that he hath so to do, but of the power of Satan, so weakning such sinners in *Adam* at the first, that they haue no power to resist the tentations of Satan vnto any sinne. There is also a difference *inter potentiam & potestatem*; it can hardly be exprest in fit English words, except we call the one *abilitie*, the other a *facultie*. Touching the act and doing of a thing, there may be strength to do it; but there is no power, that is, no authoritie, touching the qualitie of the act, as it is a sinne. *Potentia* is of nature, and as well in beasts as in men: but *potestas* is a lawfull power and authoritie from an higher, communicated to an inferiour, subiect to the higher power, and at command thereof. So *Adam* may be said to haue had a kind of *potentia* to eate of the forbidden fruite, the same being a thing of no more difficultie or hardnesse then to eate of the other trees: but he had not *potestatem*, that is, any lawfull power or authoritie so to do, because God

Phil. 1. 6.
Phil. 2. 13.
1. Thel. 5. 23.

Zanch de operi-
tus Dei l. 6. 30.
cap. 12 pag. 167.
A in quartis.

Act. 9. 2. chap.
22. 4.

Ioh. 8. 34.
Rom. 6. 16.
2. Pet. 2. 19.

2. Cor. 3. 5.
Gen. 6. 3.

had forbidden and restrained him, to whom he was onely subiect. *Pilar* indeed in his pride said to our Saviour, that *he had power to crucifie him, and power to release him*, meaning from *Casari*: and so the wicked in pride of their hearts may say, they haue power to do this and that, in respect of their interiorrs, or because perhaps some higher power in earth hath given them leaue and libertie to doe what themselves thinke good, and for doing whereof they haue a bodily strength, to kill and slay, to commit adultery vpon adultery, and to defile so many women in one night (as some soule & filthy mouthed beasts rather then men, do sometime vaunt and boast.) Yea, from men also they may haue power and commission to persecute the Saints (as *Paul* had from the high Priests to persecute all whom he could find professing Christ,) but there is no lawfull power but of God. The wicked commit their wickednesses willingly and with delight; but therein their will is not free, but bound vnto Satan, and to the sinnes which they commit: yea, so much more are they so in bondage, by how much the more willingly and with delight they commit such things. Norwithstanding as freedome is opposed to coercion and constraint, so they may be said to do all their euill freely, because no man sinneth by constraint and against his will, but euery man willingly. It were no sinne, if it were not willing. Neither can the will be constrained. Will constrained, is no will. There can be no two things more contrary then will and constraint. Will is within a man; constraint is without.

To proceed yet a little further; men now haue *potestatem*, that is, leaue and libertie to refraine from euill and to do good; yea, God hauing commanded them so to do, necessitie lieth vpon them of so doing: so that they may not onely so do, but they must so do. But they haue neither will nor power to do the one or the other of them, but both these must come from God. *We cannot of our selues thinke any thing that is good; our sufficiencie is of God. Euery imagination of the heart of man, is onely euill continually.*

ally. Yea, naturally we vnderstand nothing of the will of God, but onely by reuelation of God himselfe, by his Spirit. *Flesh and blood reueleth not Christ vnto vs, but the Father which is in heauen.* It being so with our thoughts and vnderstanding, it cannot be otherwise with vs touching the will and the worke of any good. Therefore it is said, *that it is God that worketh in vs both to will and to do,* and *that of his good pleasure.* Yea, *No man can so much as say, that Iesus is the Lord, but by the holy Ghost.* Therefore the Prophet prayed the Lord to open his lips, *that his mouth might shew forth his praise.*

But to returne to the obiection, and to vntie the former knot; why then are we commanded or exhorted to do any thing, if we haue neither power nor will to do any thing commanded vs, or whereto we are exhorted? Here I answer by the like question; why said our Sauour to *Lairus* his daughter that was starke dead, *Damocell, I say vnto thee, arise?* There was no power at all in the *Damocel* either to arise or to heare our Sauour so speaking. For she was knowne to be dead; that when our Sauour said, in respect of the nature of death, which the last resurrection considered, is but a sleepe, and in respect of his purpose for raising her presently from death to life; when (I say) our Sauour in these respects said, *She is not dead but sleepe-eth;* all the companie laughed him to scorne. *Lazarus* also was dead, yea buried; yea, he had bin dead *four* dayes, so that *Martha* objected the same, as thinking perhaps that our Sauour had not knowne it, and therefore tooke more in hand then he could do. *Lazarus* (I say) was so dead, hauing bin dead so long, & also buried, with a tombstone laid vpon him, y he coul not stirre either hand or foote: may it not therefore be as well asked, as the former question was moued, why our Sauour said vnto him, *Lazarus, come forth?* The answer to these questions is a full answer to the former obiection. For though neither *Lairus* his daughter, nor *Lazarus*, being both dead, had power to do, that that Christ bad them to do; yet Christ com-

1. Cor. 2. 10. 11.
12. 13. 14.
Mat. 16. 17.

Phil. 2. 13.
1. Cor. 12. 3.

Psal. 51. 11.

ob.

An.

Mark. 5. 41.

mand

mand was the meanes whereby they receiued life and power to *Rise* and *Come forth*. And though our Sauiour could haue raised them both by his secret power, yet he spake vnto them so to do, thereby to teach vs, his word to be the meanes of raising men from the death of sinne to the life of righteounesse, and to enable vs to do that that he commandeth vs to do, being of our selues altogether vnable.

1. Iob 3. 3.

Yea, but it is expressly said, *y every one that hath the hope to be like to Christ, purgeth himselfe as he is pure*. What of this? The Apostle in this place speaketh not of meere naturall men, but of such as in whom the Lord had already wrought grace, and euen that *hope* before spoken of, of being like vnto Christ: such are more then meere naturall men. Secondly, the Apostle saith, *purgeth himselfe*, not other men; to correct the curiositie of some, that call for reformation of other, neglecting their owne; whereas both must concur. Thirdly, this phrase *purgeth himselfe*, signifieth to vse the meanes whereby he may be purged. As Iob is said to *sanctifie his children*, because he *rose vp early in the morning, and offered burnt offerings according to their number*. For this was a principall meanes whereby they might be sanctified, for the obtaining of pardon of whatsoever sinne they had committed in their mutuall feasting, because it is hard to feast without sinne; also, that pardon thereof obtained, they might haue more grace of sanctification afterward. He that useth not the meanes whereby he may be purged and sanctified, bewrayeth that whatsoever he boasteth of his hope in Christ, of being like to Christ at his appearing, hath indeed no such hope at all. Now to conclude, the answer to this obiection, such exhortations as this is and other, are the meanes both to giue life to them that are dead in their sinnes, and also to preferue life where by such exhortations it was before begun: yea also by the same to discover their corruptions remaining, and to quicken them to labour for more grace for reformation of them. Thus much touching the former

Iob. 1. 5.

mer

mer obediētion for free-will from the former exhortation. And this also shall suffice for the three former adjuncts of this sacrifice, *living, holy, well pleasing.*

CHAP. X.

Of the last argument for confirmation of the former argument, contained in the last words of the first verse.

NOW followeth the last words of this first verse, and the fourth argument for enforcing the former whole exhortation of presenting our bodies *a sacrifice living, holy and well pleasing to God.* This argument is in the words commonly translated and read, *your reasonable serving or service.*

Neither are these words onely a confirmation of the foresaid exhortation, but also an amplification of the former three adjuncts of the sacrifice to be presented, *living, holy, well pleasing.* And this amplification is from the meanes, whereby the said sacrifice may be made so *living, holy, well pleasing,* as we shall see after the meaning of the said words opened.

Touching the words themselves, the common interpretation and reading of them hath seemed not onely hard, but somewhat strange also vnto me, namely, that it should be translated *reasonable.* For I could neuer see any sufficient reason for the said interpretation. The word indeed from whence it is deuided signifieth *reason,* at least in other writers; but it can hardly be shewed so to signifie in y new Testament. The compound thereof with a priuative particle signifieth *unreasonable,* as beasts are, and so used by *Peter* and *Jude*: yet the simple word I do not remember in Scripture to signifie *reason*: yea, and in the places of *Peter* and *Jude* before alledged, the compound may as well be translated *speechlesse as unreasonable*: according

2. Pet. 2. 12.
Iude. 10.

Gal. 6. 8.
Col. 3. 16.
1. Tim. 4. 2.
2. Pet. 1. 19.

ding to the common signification of the simple word, which signifieth *the word*, and so it is commonly vsed, as when it is said, *Let him that is taught in the word, &c. Let the word of Christ dwell in you, &c. Preach the word, &c. We haue a most sure word of prophecie, &c.* and in diuers other places, needlesse to be alledged.

The reason of the common translation of this word, hath bin from the opposition of this sacrifice of our selues to the sacrifices of the Law, all offered of vnreasonable creatures: but the word *your seruice* here interposed, maketh this reason of no great force.

Other say, that this our sacrifice is called *reasonable*, by opposition likewise to the former old sacrifices, but in another respect, namely, because there could be no reason giuen of the former old sacrifices, why the Lord required so many beasts to be sacrificed, but there may be and is great reason of sacrificing our selues. But this reason is vnreasonable, and contrary to all truth. For who is so simple, as not to know, the former sacrifices to haue bin commanded to foreshew the death of Christ: as also to teach, that we had deserued to die. Are these no reasons?

Chrysostome commeth nearest to the truth, and to that that I intend, though he do not so fully lay it open, as were to be wished he had done. These are his words, *Rationalis cultus, est spiritualis seruitus; ratio viuendi iuxta Christi instituta*: Our reasonable worship, is our (spirituall seruice; the manner of liuing according to Christs institutions. If he had spoken more plainly, it had bin well. For I thinke the Apostles meaning by the words translated *your reasonable seruice*, to be, that so to present our selues a sacrifice liuing, holy and well pleasing to God, is that seruice that God or Christ requireth in his word. Of this interpretation I am the more fully perswaded, because the very like words are so interpreted by all other, and cannot be interpreted otherwise; *As new borne babes desire the sincere milke of the word.* In this place *νῆλοιοδὸν γάλα*, is commonly transla-

1. Pet. 2. 2.

translated, not *the reasonable milke*, but *the milke according to the word*, or *the milke of the word*. The adiective *λογικη*, is no where else in all the new Testament, but onely in these two places: in this to the Romanes, in that of *Peter*. All interpreters wha soeuer English that I know, do interpret this of *Peter*, *the milke of the word*. Why therefore should this place to the Romanes be translated either in Latin *rationalium cultum*, or in English *your reasonable service*, and not rather *the service of the word*? And this interpretation of mine accordeth with that (as I said) of *Chrysostome*, *iuxta Christi instituta*, according to the institutions of Christ. For according to *Christ's institutions*, and according to *the word*, is all one. By this my interpretation, notwithstanding different from the former, I do not altogether infringe or controll the common translation, *your reasonable service*; especially if we vnderstand the word *reasonable* as oftentimes it is taken in our English tongue for that that is iust and equall. For such things we say are reasonable. Thus my interpretation of these words *your service of the word*, is nothing different from the former, *your reasonable service*. For as it is reasonable that subjects should obey their Soueraignes, and children their parents, and seruants their masters, according to the lawes, orders and directions of such Soueraignes, parents and masters, and not of other: so and much more it standeth with all reason, that all men, of what ranke and degree soeuer, should serue the Lord according to his owne word, or, according to *Chrysostomes* owne word, according to the institutions of Christ from God giuen vnto vs; and not according to mens owne deuices, or to the doctrines and traditions of any other.

Thus hauing interpreted the words, and proued my interpretation by the signification of the adiective here vsed, and by the like place of *Peter*, where the same adiective is vsed, and by all men so interpreted as I haue interpreted here; let vs a little more amply speake of the matter it selfe, both as it is the confirmation of the former

maine exhortation, and as also this fourth adiunct *your service of the word*, is the meanes whereby our said sacrifice of our selues is made liuing, holy, and well pleasing to God.

Touching the first, the whole argument is this: That service that God hath required in his word, is to be performed vnto him: But God requireth in his word this seruice, that we should present our selues a sacrifice liuing, holy and well pleasing vnto him: Therefore this sacrifice is to be presented vnto him. If any man shall think these words to be rather a confirmation of the last former adiunct of this sacrifice, *well pleasing to God*, it commeth to the same passe. For the confirmation of this one branch of the exhortation, is the confirmation of all.

The proposition or first part of this argument, viz. that that service that God requireth in his word, is to be performed vnto him, or is well pleasing vnto him. This (I say) is so euident, that it needeth no further prooffe or speech, but onely this, that whatsoever is contrary to the word, or more then the word requireth, in matter or in maner, is abominable to the Lord, and reiected by the Lord, with this deniall thereof, *Who required this at your hands?* And againe; *Forasmuch as this people draweth neare vnto me with their mouth, &c. and their feare toward me is taught by the precept of men, therefore behold I will do a marvellous worke amongst this people, &c.* On the contrary therefore, whatsoever seruice is according or agreeable vnto the word, or commanded in the word, that is to be performed to God, that is well pleasing vnto him.

Moreouer, the former proposition is manifest by the perfection of the word, to *convert the soule, to giue wisdom to the simple, to reioyce the heart, and to enlighten the eyes*. Yea, this perfection is further manifest by the commendation of the word by Paul, to *make the man of God perfect, and thoroughly furnished vnto every good worke*. For what meaneth the Apostle by *the man of God*? The Minister of the word, often else where so called, because he is

em-

1 Gay. 3. 12.

1 Gay. 29. 13.

Psal. 19. 7. 8.

2. Tim. 3. 17.

employed by God in his special service, and the greatest worke of all other, the saluation of mens soules, *the perfecting of the Saints, the reedifying of the bodie of Christ.*

God hath also commended the perfection of the word by forbidding any thing to be added thereunto, or detracted from it. And indeed, is it not as much a life is worth, for any man employed by any Prince either in embassage or in any other commission of great moment, either to go beyond his commission, or not to go so farre as thereby he is enioyned? Such dealing is no better then treason. What then is to be said of like dealing with God in his word? Did Balaam say, *If Balaak would giue me his house full of siluer and gold, I cannot go beyond the word of the Lord to do lesse or more?* Did this forcerer (I say) whose teeth watered and fingers itched after Balaaks siluer and gold, so speake, and shall not all Christians speake the same, and acknowledge the word so perfect in euery respect, that nothing is to be done, lesse or more then the word warranteth? This word especially being now euery way so perfect as it is, and as we shall againe in this treatise haue occasion to shew it to be? Is it not further said, *that these things are written to make vs beleue that Iesus Christ is the Sonne of God, and that beleueing we might haue life through his name?* If by those things that are written we may haue faith whereby to haue eternall life, what would we more? or what need we more? Many things were spoken and done, the which particularly are not written: yet this is enough, that those things that are written, are sufficient for faith and eternall life.

To charge the written word with want of any thing necessarie to saluation, either to be beleued or to be obeyed by any particular persons or by whole Churches, is to charge God either with insufficiencie and inabilityie to inspire the writers of the word withall, or with want of will so to do; or at least to impute vnfaithfulnesse and negligence vnto the said writers. Either of the two former is blasphemous. For no insufficiencie can be layed

Ephes. 4. 12.

Deut. 4. 2. 12. 13.

Pro. 30. 6.

Reu. 22. 19.

Numb. 22. 18.

& 24. 15.

Ioh. 20. 31.

Rom. 16. 27.

1. Tim. 1. 17.
Iude. 25.

1. Cor. 1. 19. 20.

ver. 25.

Ephes. 1. 17.

Ier. 8. 9.

1. Tim. 2. 4.

1. Tim. 1. 11.

Ephes. 1. 20.

Qu. 94. in Exo.
23. vpon these
words, *If thou
shalt serue any
other gods.*

Mat. 6. 24.

vpon God, because he is most wise and *only wise*; yea, he is so wise that he hath confounded and daily doth confound the wisdoms of the wise, and bringeth to nothing the vnderstanding of the prudent, and maketh foolish the wisdoms of the world. Euen the foolishness of God is wiser then men, &c. Yea, such is the wisdom of God in his word, that as the Apostle accounteth them fooles that do not vnderstand it, so the Prophet denieth them that were accounted the great wise men of Iuda, to haue any wisdom in them, because they had reiected the law of the Lord. To denie God to be willing, is directly contrary to the Apostle, that from God hath said, that *God will haue all men* (that is, all sorts of men) *to be saved, and come to the knowledge of the truth.*

Touching the third point, of vnfaithfulnesse of the writers, it cannot stand without impeachment to God and Christ Iesus, by whom they were appointed to write. And doth not *Paul* say, that *Christ had accounted him faithfull*? Were not the rest faithfull as well as *Paul*? What a weakening of the faith of the elect is this, to say that the Prophets and Apostles were vnfaithfull, that in respect of their doctrine are called *the foundation of the Church*?

Here before I come to the vse of this doctrine, let me insert something touching the word *λατρεία* service, about the which the Papists in euery place where it is vsed, make a kind of tumult, distinguishing it from *δωλεία*: ascribing the former as proper onely to God; and saying that the other is to be communicated, to Angels, to Saints, to Images, &c. But this distinction is both new, and also vaine or idle. It is new, because it was first made by *Augustine*, who was no great Grecian, neither is constant in the said distinction, but shuffeth therein, and acknowledgeth the word *δωλεία* to be due to God as he is our Lord; & *λατρεία* as he is our God. But alas it is *magis accuratum quam sanum*, more accurate then sound. It is a meere quirk, not beleeving so graue a Father. The point it selfe is not a point of a pen-nie a dozen. For the verbe *δωλείω* is indifferently applied

to God and Mammon. And *Paul, James and Peter* in the inscription of their Epistles do call themselves *δούλοι*, *servants of God and Christ Iesus*. So the Apostle saith, *The servants of the Lord must not contend*; using the same word *δούλοι*.

He useth the verbe also derived from the nowne speaking of *servi* in newnesse of the spirit, not in the oldnesse of the letter. The verbe also *λατρεύω* is used by *Stenen*, speaking of Gods giving up the *Israelites* to worship the beast of heauen. If the verbe also *λατρεύω*, which they contend to be proper to God, be deriued (as some say) of the particle *λα*; in composition signifying *intension*, and *τρεῖς*, signifying to tremble, it doth most properly belong to the servants of men, that do all they do in feare and trembling, rather then in loue cheerfully; as we are to *serue the Lord without feare*, that is; without any such seruile and slavish feare: though we are also to *serue him with such feare and trembling* as is opposed to securitie, and which may keepe vs from presumptuous sins, so whereby we may serue him with reuerence becoming his high Maiestie.

Now whereas the Papists say, that *δούλος* is indifferently attributed to Angels, Saints and Images, this also they speake besides the booke, and without the booke. For, let them shew any one place from the beginning of Genesis to the end of the Revelation, where it is attributed to Angels or Saints (except they meane Saints liuing;) much lesse can they shew it euer to haue bin giuen to images. The Angels indeed and we are called *Fellow-servants*; but onely to God, not one to another: yea, the Angels by another word are called our *servants*, and are said to be *sent forth to the ministerie* (or *service*) of them that shall be heires of saluation. We are neuer called such servants to Angels. Herein is the pre-eminence of elect men aboue elect Angels: because men are said to be members of Christ, and are made one with Christ; so is it not said of Angels; neither can it be said so of them, because it is said that *he tooke not the nature of Angels*. The Angels therefore cannot be said to be the members of Christ, as elect men

Luk. 16. 13.
Tit. 1. 1. Ro. 1. 1.
Phil. 1. 1. Iam.
1. 1. 2. Pet. 1. 1.

Rom. 7. 6.
Ad. 7. 42.

Luk. 1. 74.

Pgl. 1. 11.
2. Cor. 7. 1.
1. Pet. 1. 17.

Heb. 1. 14.

Heb. 1. 16.

celle

called and sanctified are.

Thus much *obiter* and by the way, for answer to the Papists wrangling and brangling about the word here translated *fermier*.

The use of the
former doctrine

The first use
concerning
Gods children,
viz. direction,

Psal. 119. 24.

2. Tim. 3. 15.

Psal. 119. 98. 99.

100.

Ier. 8. 9.

Ephes. 5. 17.

Deut. 17. 19.

Ioa. 1. 7.

To returne therefore to the perfection of the word, and to the argument here of the Apostle for confirmation of the former exhortation, from the authoritie of the word, the use of the doctrine before proued, is two-fold: first, concerning such as are already the children of God; secondly, concerning them that are not, but are enemies to this doctrine. Touching the former sort, first, it serueth for their direction and instruction, euen alwayes to teach them to haue recourse vnto this word, and to do all that they do according thereunto, not at all swaruing from it: as *David* made Gods testimonies his counsellors, for himself, for his kingdome, for peace, for warre, in prosperitie, in aduersities, so let vs do. They are able to make vs wise, not only to *saluatiō*, but also generall for all affaires of this life, touching our selues, touching ours, touching other. They can make vs wiser then our enemies, then our teachers, then our ancients. We haue before heard from the Prophet and from the Apostle, that *they that resist them can haue no wisdom in them*; and that *they vnderstand not what the will of the Lord is* (no where to be had but in the word) are no better then fooles or mad men, as the word of the Apostle importeth. Certainly the wisdom of the word is the best policie for the vpholding of kingdomes. When *Saul* transgressed the word in sparing *Agag*, did he not concerning himselfe and his posteritie, overthrow his kingdome? When *David* did but number the people, *Quantum Deus stragem fecit?* how great a slaughter did God make? Oh therefore that all men, great and small, would in all things and alwayes consult with this word, and lay it before them in all affaires they deale with, for themselves and other, to obserue and doe according to all things therein, and not suffer it to depart from them. The greater any are, the more need they haue of respect thereunto, that

mer obediētion for free-will from the former exhortation. And this also shall suffice for the three former adiuncts of this sacrifice, *living, holy, well pleasing.*

CHAP. X.

Of the last argument for confirmation of the former argument, contained in the last words of the first verse.

NOW followeth the last words of this first verse, and the fourth argument for enforcing the former whole exhortation of presenting our bodies *a sacrifice living, holy and well pleasing to God.* This argument is in the words commonly translated and read, *your reasonable serving or service.*

Neither are these words onely a confirmation of the fore-said exhortation, but also an amplification of the former three adiuncts of the sacrifice to be presented, *living, holy, well pleasing.* And this amplification is from the meanes, whereby the said sacrifice may be made so *living, holy, well pleasing*, as we shall see after the meaning of the said words opened.

Touching the words themselves, the common interpretation and reading of them hath seemed not onely hard, but somewhat strange also vnto me, namely, that it should be translated *reasonable*. For I could neuer see any sufficient reason for the said interpretation. The word indeed from whence it is deuidered signifieth *reason*, at east in other writers; but it can hardly be shewed so to signifie in y^e new Testament. The compound thereof with a prauatiue particle signifieth *unreasonable*, as beasts are, and so vsed by *Peter* and *Iude*: yet the simple word I do not remember in Scripture to signifie *reason*: yea, and in the places of *Peter* and *Iude* before alledged, the compound may as well be translated *speechlesse* as *unreasonable*: according

1. Pet. 2. 12.
Iude. 10.

1. Tim. 1. 17.
Iude. 25.

1. Cor. 1. 19. 20.

ver. 25.

Ephes. 1. 17.

Ier. 8. 9.

1. Tim. 2. 4.

1. Tim. 1. 12.

Ephes. 1. 20.

Qu. 94. in Exo.
23. vpon these
words, *If thou
shalt serue any
other gods.*

Mat. 6. 24.

vpon God, because he is most wise and *only wise*; yea, he is so wise that he hath confounded and daily doth confound the wisdom of the wise, and bringeth to nothing the vnderstanding of the prudent, and maketh foolish the wisdom of the world. Euen the foolishness of God is wiser than men, &c. Yea, such is the wisdom of God in his word, that as the Apostle accounteth them fooles that do not vnderstand it; so the Prophet denieth them that were accounted the great wise men of Iuda, to haue any wisdom in them, *because they had reiected the law of the Lord*. To denie God to be willing, is directly contrary to the Apostle, that from God hath said, that *God will haue all men* (that is, all sorts of men) *to be saved, and come to the knowledge of the truth*.

Touching the third point, of vnfaithfulness of the writers, it cannot stand without impeachment to God and Christ Iesus, by whom they were appointed to write. And doth not *Paul* say, that *Christ had accounted him faithful*? Were not the rest faithful as well as *Paul*? What a weakening of the faith of the elect is this, to say that the Prophets and Apostles were vnfaithfull, that in respect of their doctrine are called *the foundation of the Church*?

Here before I come to the vse of this doctrine, let me insert something touching the word *λατρεία*, *seruice*, about the which the Papists in euery place where it is vsed, make a kind of tumult, distinguishing it from *δουλεία*: ascribing the former as proper onely to God; and saying that the other is to be communicated, to Angels, to Saints, to Images, &c. But this distinction is both new, and also vaine or idle. It is new, because it was first made by *Augustine*, who was no great Grecian, neither is constant in the said distinction, but shuffeth therein, and acknowledgeth the word *δουλεία* to be due to God as he is our Lord; & *λατρεία* as he is our God. But alas it is *magis accutum quam sanum*, more accute then sound. It is a meere quirk, not beleeving so graue a Father. The point it selfe is not a point of a penne a dozen. For the verbe *δουλεύω* is indifferently applied

to God and Mammon. And *Paul, James and Peter* in the inscription of their Epistles do call themselves *δούλοι*, servants of God and Christ Jesus. So the Apostle saith, *The servants of the Lord must not contend, vsing the same word δούλοι.*

He vseth the verbe also deriued from the nowne speaking of *seruing in newnesse of the spirit, not in the oldnesse of the letter.* The verbe also *λατρεύω* is vsed by *Steuens*, speaking of Gods *gining up the Israelites to worship the beast of heauen.* If the verbe also *λατρίω*, which they contend to be proper to God, be deriued (as some say) of the particule *λαί* in composition signifying *intension*, and *τρεω*, signifying *to tremble*, it doth most properly belong to the seruants of men, that do all they do in feare and trembling, rather then in loue cheerfully; as we are to *serue the Lord without feare*, that is, without any such seruile and, slavish feare: though we are also to *serue him with such feare and trembling* as is opposed to securitie, and which may keepe vs from presumptuous sins, & wherby we may serue him with reuerence becoming his high Maestie.

Now whereas the Papists say, that *δούλος* is indifferently attributed to Angels, Saints and Images, this also they speake besides the booke, and without the booke. For, let them shew any one place from the beginning of Genesis to the end of the Revelation, where it is attributed to Angels or Saints (except they meane Saints liuing,) much lesse can they shew it euer to haue bin giuen to images. The Angels indeed and we are called *Follow-servants*, but onely to God, not one to another: yea, the Angels by another word are called our *seruants*, and are said to be *sent forth to the ministerie (or seruice) of them that shall be heires of saluation.* We are neuer called such seruants to Angels. Herein is the pre-eminence of elect men aboue elect Angels: because men are said to be members of Christ, and are made one with Christ; so is it not said of Angels; neither can it be said so of them, because it is said that *he tooke not the nature of Angels.* The Angels therefore cannot be said to be the members of Christ, at least men

Luk. 16. 13.
Tit. 1. 1. Ro. 1. 1.
Phil. 1. 1. Iam.
1. 1. 2. Pet. 1. 1.

Rom. 7. 6.
A. 7. 42.

Luk. 1. 74.

Ps. 1. 11.
2. Cor. 7. 1.
1. Pet. 1. 17.

Heb. 1. 14.

Heb. 1. 16.

called and sanctified are.

Thus much *obiter* and by the way, for answer to the Papists wrangling and brangling about the word here translated *service*.

The use of the
former doctrine

The first use
concerning
Gods children,
viz. direction.

Psal. 119. 24.

2. Tim. 3. 15.

Psal. 119. 98. 99.

100.

Ier. 8. 9.

Ephel. 5. 27.

Deut. 17. 19.

Iolua. 1. 7.

To returne therefore to the perfection of the word, and to the argument here of the Apostle for confirmation of the former exhortation, from the authoritie of the word, the use of the doctrine before proved, is two-fold: first, concerning such as are already the children of God; secondly, concerning them that are not, but are enemies to this doctrine. Touching the former sort, first, it serveth for their direction and instruction, even alwayes to teach them to have recourse vnto this word, and to do all that they do according thereunto, not at all swauing from it: as *David* made Gods testimonies his counsellors, for himself, for his kingdome, for peace, for warre, in prosperitie, in aduersities, so let vs do. They are *able to make vs wise*, not only to *saluatiō*, but also generall for all affaires of this life, touching our selues, touching ours, touching other. They can make vs *wiser then our enemies, then our teachers, then our ancients*. We haue before heard from the Prophet and from the Apostle, that *they that resist them can haue no wisdom in them*; and that *they vnderstand not what the will of the Lord is* (no where to be had but in the word) are no better then fooles or mad men, as the word of the Apostle importeth. Certainly the wisdom of the word is the best policie for the vpholding of kingdomes. When *Saul* transgressed the word in sparing *Agag*, did he not concerning himselfe and his posteritie, overthrow his kingdome? When *David* did but number the people, *Quantiū Deus stragem fecit?* how great a slaughter did God make? Oh therefore that all men, great and small, would in all things and alwayes consult with this word, and lay it before them in all affaires they deale with, for themselves and other, to obserue and doe according to all things therein, and not suffer it to depart from them. The greater any are, the more need they haue of respect thereunto, that

that so they may haue the better assurance of prospering whithersoever they go, and in whatsoever they take in hand: and that the Lord may be with them, whiles they are so with him, and *may be found of him, whiles they so seek him* in his word, no where else to be found; lest otherwise *they forsaking him* (in forsaking his word) *be also forsaken of him*. Was it not so with *Saul*? was it not so with *Isaiah*? was it not so for a long time with *Salomon* himselfe? against whom the Lord first stirred vp *Hadad* the Edomite; and afterward *Ieroboam* the sonne of *Nebat*, to whom immediately after *Salomons* death the Lord gaue ten parts of *Salomons* kingdom, neuer restoring the same againe to *Salomons* posteritie.

Let all men therefore feare the neglect of the word of God. Let all that would dedicate themselves to God a sacrifice living, holy and well pleasing, attend vnto the word which God hath given for direction in that behalfe. As any man desireth to be well pleasing to God, so let him apply himselfe to the studie and knowledge of the word. It is impossible to please God without the knowledge of his word, wherein he hath reuealed his will and pleasure, what is good and acceptable vnto him, what is euill and displeasing in his eyes. Therefore the Apostle hauing exhorted *Timothy*, that *prayers, supplications and intercessions should be made vnto God for all men, especially for Kings, &c.* confirmeth his said exhortation by this argument from an adiunct of so doing, namely, that it was good and acceptable vnto God; prouing this in the words following, and saying, *who will haue all men to be saved, and come to the knowledge of his truth*; thereby noting that it is not possible for any man to do that which is good and acceptable to God, without the knowledge of the truth. Alas therefore, that so many should neglect knowledge, and with the Papists thinke ignorance to be the mother of deuotion.

Besides, the former vse of the former doctrine of instruction and direction of the children of God, there is great consolation and comfort for them, that God hath

T

given

2.Chron.15.3.

1.Sam.18.16.

2.Chron.14.10

1.Kin.17.14.16

1.Kin.13.20.

1.Tim.2.3.4.

The vse of the
former doctrine
concerning
Gods children,
viz. consolation,

giuen them such a word as wanteth nothing, and out of which they need not to seeke for any thing, but wherein they may haue all that heart can desire to make them such a sacrifice: yea, this word hath abundant consolation against all kinds of afflictions, against enemies at home, against enemies abroad, against sicknesse of what sort soeuer, against pouertie, against reproches, ignominies, slanders and disgraces in the world; against imprisonments in our owne country, against banishments into other, yea from the house of God; against famines, against oppressions, against the outrages of open enemies, against the secret hatred of pretended friends and kinsmen, and brethren by nature. All the premises are manifest by the examples of *Abraham, Isaac, Iacob, Ioseph*, the Israelites after the death of *Ioseph* and of *Pharaoh* that first advanced him, of *Iob*, of *Naomi* and *Ruth*, of *Eliab, Michaiab, Ieremias, Daniel*, and other Prophets; yea of *Dauid*, first a Prophet, and then a King, both a Prophet and a King: of our Sauiour especially, and of his Apostles. I doe but name these examples, because thus to name them is sufficient to leade men to the consideration of other the like mentioned in holy Scripture. Thus much for the vses of the former doctrine, concerning such as are already the children of God.

The 2. vse of the former doctrine concerning them that are not the children of God,

Concerning other, it serueth first to reprove the Papists that strue and contend so much for their traditions and vnwritten verities, equalling the same with the written word of God; though directly contrary thereunto, and that in materiall points: such is their inuocation of Saints, their worshipping of images, their going of pilgrimage, their whipping and scourging themselues, after the example of *Baals* Prophets before spoken of, their worship of the crosse and the signe thereof, euen with the very same worship that is due to Christ Iesus himselfe; their transubstantiation especially, and their Masse, with all their abominable adoration and idolatry belonging thereunto, and grounded thereon: their aduancement of their Pope above all

all Princes, giuing him authoritie to make & depose them, and to discharge all subiects of their allegiance, at his pleasure: of the like sort are their manifold holydayes, and fasting dayes, more then all the dayes of the yeare besides: so likewise abstinence from mariage for their Clergie altogether, giuing them leaue for all y^e to haue their whores; and for all other for almost for halfe the yeare, without mony licenses from them. And all these or the most part of these they vrge as parts of Gods worship, hauing no other ground for them then their owne traditions, and by them making void *and reuolting the commandements of God, that they and other may keepe their owne traditions, and making the word of God of none effect.*

Mark. 7. 9.

Touching all these things, forasmuch as it cannot be said of them that they are *the seruice of the word*, as here the Apostle speaketh; let not vs account them as well pleasing vnto him, but as odious and detestable in his sight, and let vs crie, Foh, & stop our noses against them, as lothsome sauour vnto vs: yea, as the Lord speaketh in one of the premised particulars, let vs *cast them away as a monstrous cloth, and say vnto them, Get ye hence.*

Isay. 30. 22.

As the foresaid doctrine serueth for reprehension of those archenemies of God and his truth, as also of the saluation of all men (as *Paul* speaketh of the Jewes,) so it serueth for rebuke of some among our selues, that making a scoffe of all goodnesse, do deride men for being too strict and nice, because they make conscience of their words and actions according to this word, calling them by the names of Puritans, Precisians, and I know not what; in the meane time accounting them for the best men that wil sweare fearfully, drinke lustily, swagger riotously, &c. Alas that there should be such amongst vs, making so light account of the word of God, especially after so long time preaching thereof, graced likewise with so many other great mercies of God, before spoken of. It is fearfull, it is fearfull, that God hauing so often commanded vs, and so straightly charged vs *not to turne to the right hand, or to the*

A second vse of the former doctrine viz, reprehension of some amongst vs.
2. Thel. 2. 15.

Deut. 5. 32. 17.
11. 28. 14.
10. 1. 7. & 23. 6

The word is
that meanes
whereby we are
to be made li-
uing, holy, ac-
ceptable.

Phil. 2. 16.

Pro. 3. 18.

ver. 22.

Pro 3. 22.

chap. 4. 22.

chap. 6. 23.

chap. 10. 11.

ver. 17.

chap. 15. 4.

Psal 19. 7.

Ioh. 6. 68.

Iam. 1. 18.

1. Pet. 1. 23.

Ioh. 15. 3.

Ioh. 17. 17.

left hand, there should be any, especially so many to scorne them that make conscience of so doing, and of liuing as neere as they can according to the word. This shall suffice to haue spoken of these words as they are a confirmation of the former who's exhortation.

Now it followeth to speake of them as they are an amplification from the meanes of the former three adiuncts of this sacrifice here commanded, viz. *liuing, holy, well pleasing.*

Touching the first adiunct therefore *liuing*, it is manifest that the word is that meanes of God whereby we are made *liuing*. for therefore is the word called by this our Apostle *the word of life*. The Proverbs also of *Salomon* hath many sentences to that purpose, as that *Wisedome is a tree of life to them that lay hold of her: that she is life to the soule.* Doth not *Salomon* also exhort his sonne to attend vnto his words, &c. *because they are life vnto them that find them.* And againe that *the very reproofes of instruction are the way of life.* And, *The mouth of the righteous is a well of life: and that he is in the way of life that keepeth instruction.* And againe, *An wholesome tongue is a tree of life.* To omit many other the like; it is also said by *Dauid*, that *the law of the Lord conuerteth the soule.* What is it to conuert the soule, but to giue life to the soule before dead? *Peter* also for himselfe and for all the rest of the Apostles, saith to our Sauiour, that *he had the words of eternall life.* *Iames* also maketh *the word of truth* the meanes of our regeneration, which is the beginning of our spiritual life. The like doth the Apostle *Peter*. For the same cause our Sauiour raised vp *Lairus* his daughter & *Lazarus* by speaking vnto them (as before we heard) that could haue raised them vp by his secret power, that thereby he might commend his word to be word of eternall life.

That the word is also the meanes of our holinesse, our Sauiour sheweth, *Now are ye cleane through the words that I haue spoken vnto you.* To be cleane, pure or holy are all one. The same is taught by our Sauiours prayer, *Sanctifie them with*

with thy truth, thy word is truth. Paul saith, that our Saviour gave himselfe for the Church, to sanctifie and cleane it with the washing of water by the word. Peter likewise testifieth the same, saying, that our soules are purified by obeying (or bearing) of the truth.

As evil words corrupt good manners, so the good word of God cannot but make mens manners good, that are appointed to life. That some remaine still dead and filthy, that daily heare the word, it is either because they belong not to life, or because the houre of their calling and opening of their hearts, as the heart of *Lydia* was opened, is not yet come. As there was a fulnesse of time for Christ to come into the world, so the Lord hath his fulnesse of time likewise for sending his Son into the hearts of men. How excellently soeuer also y word be preached, except God do work with the preaching thereof, it cannot effect any thing. That which the Prophet saith, that *except the Lord build the house, thy labour is vaine that build it &c.* is not onely to be vnderstood of our labours and endeouours for this life, but most of all of building men vp as *living stones to be an holy temple of God himselfe*. Hence it is that not onely the Sermons of the Apostles, but also of Christ himselfe, did not onely not worke holinesse, but also through the corruption of the hearers, and for their former sinnes, did more and more strike them with blindness and hardnes of heart, to their further destruction and condemnation.

As the word is the meanes to reuiue and to sanctifie, so that it is also to make vs *well pleasing* to God, hath bin shewed before. And how can it be otherwise, sith we can no longer please him then we containe our selues within the limits thereof, and performe the duties of faith and obedience therein contained? If we passe the bounds thereof, and do contrary thereunto, then as *Simei* by *Salomon* confined to Ierusalem vpon paine of death, passing notwithstanding his said bounds, and going ouer the *brooke Kidron* three yeares after to fetch his two runaway

Ephes. 5. 26.

1. Pet. 1. 22.

1 Cor. 15. 33.

Act. 16. 14.

Gal. 4.

1. Cor. 3. 9.

Psal. 127. 1.

Mat. 13. 14.

1. Kin. 2. 36.

Ezechil. 18. 24.

The vse.

Psal. 119. 18.

ver. 33.

ver. 36.

Col. 3. 5.

1. Tim. 6. 10.

Pro. 3. 16.

Mat. 6. 25.

Isay. 6. 3.

Phil. 4. 7.

Isay. 66. 2. 4.

1. Pet. 1. 8.

Pro. 15. 15.

Ester. 1. 3. 4 &c

servants from Gath, did thereby so prouoke *Salomons* indignation against him, that it cost him his life: so we passing the bounds of Gods word, and doing contrary to the will and pleasure of God therein reuealed (though obserued for some good while) shall most iustly incur the iust displeasure of God, and purchase to our selues euertlasting condemnation.

What is the vse of the former doctrine? That as we desire life, to be holy & wel pleasing to God, so we regard y word, heare the word with all due reuerence, attention & humilitie; yea, studie also and meditate of it, conferring thereof with other, not for disputation or contention, but for our further learning and obedience, praying God likewise *to open our eyes that we may behold the wondrous things of his law: to teach vs the way of his statutes, for keeping thereof to the end: to incline likewise our hearts vnto his testimonies;* and neither to comensnesse the greatest impediment of all other vnto godlinesse, as being idolatrie and the roote of all euill; neither to any other *vanitie*. Sweete and precious is our naturall life, much better then *riches and glorie*, as the which are but in the left hand of wisdom, whereas *length of dayes is in her right hand:* and the which our Sauiour preferreth before all things, euen necessarily pertaining to life. How sweet therefore and precious ought the life before mentioned to be? The same is to be said of *holinesse*, Gods owne robe, and yet vouchsafed to vs as a *Liuerie*, whereby we may be knowne to be his seruants: well to please God, oh how pleasant a thing is it! It bringeth that peace of conscience that passeth all vnderstanding. As an euill conscience accusing men of their displeasing of God, is an hell vpon earth, and a continuall gnawing worme that shall neuer die; so a good conscience is an heauen vpon earth, accompanied with *ioyes unspeakable and glorious*. Therefore it is called a *continuell feast*. A feast, and a feast without end, far passing the royall feast of *Abasuerus*; for though therein he shewed the riches of his glorious kingdome, and the honour of his excellent maiestie; yet

yet that feast was but of the bodie, this is of the soule; that was but for an hundred and fourescore dayes (an whole halfe yeare within three dayes,) this feast is an euerlasting feast, lasting vnto and in the life to come. And yet also all the feast of a good conscience here, is but as it were a drinking or breakfast to stay our stomacks till the life to come and the *Supper of the Lambe and of the great God*, and till the *marriage of the great Kings Sonne*. All these things considered, how ought we to esteem of the word? how ought we to meditate and conferre of the word, to loue it and to delight in it? How ought we to pray for the knowledge of it, and obedience vnto it, the same being the meanes of all the former? The same is to be said touching all that belong vnto vs, wiues, children and seruants, whom we would haue to be such sacrifices, *liuing, holy, and well pleasing to God*. But hauing spoken enough before to induce vs to the due regard hereof, I will forbear all further speeches thereof in this place.

Reu. 19. 9. 17.
Mat. 22. 1.

This word of God in the former respects is often called by the name of the bare word, for the excellencie of it aboue all words; no other word or words whatsoever being to be compared thereunto, neither able so to quicken and sanctifie vs, and to make vs pleasing to God, but this. Therefore here I might take occasion to speake again of y^e honour and other duties that are to be performed to the Ministers and Messengers of the said word: but I shall haue yet another occasion to speake thereof, and therefore I will reserue it till then.

Thus much therefore of this fourth and last adiunct of the foresaid sacrifice of our selues, both as it is a distinct adiunct from the former three, and also as it is a reason of the whole exhortation for presenting our selues a sacrifice liuing, holy and well pleasing to God; and likewise as it is the meanes whereby we are made so liuing, holy and well pleasing vnto him.

CHAP. XI.

*Containing an entrance into the second verse: and first
of all, of not fashioning our selves unto
this world.*

NOW I come to the second verse; wherein let vs first remember, that it containeth an amplification of the maine exhortation before handled, by an argument taken from a diuers or contrary thing thereunto: and then that the said diuers or contrary thing is amplified by another contrary, which is likewise amplified by the meanes and by the end. The first is in these words, *And be not fashioned (or conformed) unto this world:* the second in these words, *But be ye transformed, &c.* Touching the former, let vs first examine the words; then consider of the matter: both as briefly as may be.

The words are chiefly two: the verbe, *be not fashioned;* and the nowne, *to this world.* The second notwithstanding is the more principall of the two, because it is diuersly taken in the Scripture: and yet I will not speake of all the significations, because that were needlesse and idle; but onely of such as make most for my present purpose. In the tongue of the Apostle, there be two words, both translated the world: the one is *αἰών*, in Latin *anum* or *seculum*: the other is *κόσμος*, in Latin *mundus*. The former is a word of time, properly and naturally signifying *eternitie*, *always being*; but by authors vsed as sometimes for *eternitie*, so also sometimes for the age of a man; and sometime for some set and certaine time, as for a thousand yeares, for an hundred yeares, for thirtie yeares. But in the Scripture it is alwayes vsed for *eternitie*: as in the conclusion and reason of the Lords prayer: in the conclusion of *Pauls* Epistle to the Romanes: so likewise in the former to *Timothy*, and of *Iude*: as also by the Angell to the virgin *Mary*, and in the Song of the virgin *Mary* herselfe. So by

Mat. 6. 1.
Rom 16. 17.
1. Tim. 1. 17.
Iude. 17.
Luk. 1. 33.
ver. 55.

cur

our Saviour himfelfe, ſpeaking of the *finne againſt the holy Ghoſt*: of the *fruitleſſe figtree*: of the *water of eternall life*: and of him that *eateſt the bread that came from heauen*, which was himfelfe. So alſo in diuers other places of the Scripture.

The ſecond word *κοσμος*, translated in Latin *mundus*, and in Engliſh *the world*, naturally ſignifieth *order* or *ornament*: and the Latin word adieſtiueſly uſed, ſignifieth *cleane*, *neate*; ſubſtantiueſly it is ſometimes taken for all the attire and ornaments of a woman; but moſt commonly for heauen and earth, and al things within their compaſſe: for the whole world; and that becauſe the whole world was at the firſt created by God in a moſt excellent order, moſt accurately, moſt exquisitely, moſt beautifull: and though now that forme and frame thereof be much altered from that that it was at the firſt, by the ſinne of man, being made ſubiect vnto *vanitie*, yet ſtill the order & frame thereof is exceeding comely, exceeding beautifull. So this word *the world*, ſignifieth the whole world, as it is the place of all creatures, when it is ſaid of Chriſt, that *he was that light that lighteth every man coming into the world*: that *he was in the world*, and *the world was made by him*. So the ſame word is uſed, when it is ſaid, that *the diuell ſhewed our Saviour all the kingdomes of the world*. So when it is ſaid, that *the myſteries of the Gaspel were kept ſecret from the foundation of the world*: ſo when it is ſaid, that *the inheritance was prepared for the elect from the foundation of the world*: ſo alſo of our election before the foundations of the world were layd. So alſo by Iohn ſiue times together dehorting from the *loue of the world*, and of the things therein, he meaneth not the wicked in y world, but only the place of y world, and the things in the world; and by the *luſts* there of the *fleſh* and of the eyes, he meaneth ſuch things in the world as the which by the fleſh generally and the eyes particularly prouoketh man to luſt after. He meaneth not the luſts themſelues that are in the hearts of men, but the things that prouoke the ſaid luſts. The luſts themſelues of

Mark. 3. 24.
chap. 11. 14.
Ioh. 4. 14.
chap. 6. 51. 58.

Rom. 8. 20.

Ioh. 1. 9. 10.

Mat. 4. 8.

Mat. 13. 35.

Mat. 25.

Ephes. 1. 4.
1. Ioh. 2. 15. 16.
17.

Mat. 16. 16.

the heart, are contained in the word *loue not*. For what else meaneth the word *loue not*, then not to lust? The Apostle also plainly distinguisheth *the lusts of the flesh and of the eyes* from *the world* it selfe and *the things in the world*. So it signifieth elsewhere.

Heb. 1. 2.
chap. 11. 3.

Touching the other word *aiou, seculum*, translated also *the world*, though it be a word of time, yet it is also vsed for the former, euen for the place of the world and all creatures therein; as when it is said, that *by him* (that is, *by the Sonne*) *God made the worlds*: and againe, *by faith we vnderstand the worlds were made by the word of God*.

To come to our present purpose, both the one and the other most commonly signifie the people in the world, in every place, of every age and time whatsoever. The former word also *κόσμος*, sometime signifieth all generally, sometimes more particularly the elect onely, both beleeu- ing, and also ordained to beleue, though not for the present beleeu- ing: and so sometime the same word signifieth onely the wicked, so long as they so remaine, especially the reprobate.

Ioh. 3. 16.

It is taken for the elect, when it is said, *So God loued the world, that he gaue his onely begotten Sonne, &c.* For God neuer loued the reprobate, but hated them as *Eſau*, whom *God loueth once, he loueth to the end*. So when it is said, *Behold the Lambe of God, that taketh away the sinns of the world*, Christ taketh away no sinnes but of the elect. So when the men of Sichar said, *We know that this is indeed the Sauiour of the world*. And when Christ himselfe said, *The bread of God is he that cometh downe from heauen, and giueth life vnto the world*. And againe, *I giue my flesh for the life of the world*. To omit many other places, that of *Iohn* of all other is not to be forgotten, that *Christ is not the propitiation for our sinnes onely* (that is, of vs that are already called) *but also for the sinnes of the whole world*, that is, of all the elect in the world.

Rom. 9 15.
Mala. 1. 3.
Ioh. 13 1.
chap 1. 29.

Ioh. 4. 42.

Ioh. 6. 33.
ver. 51.

1 Ioh. 2. 2.

No generall
grace.
Ioh. 17. 9.

Neither do these places make for generall grace, sith our Sauiour prayed *not for the world*, that is, for the reprobate

bate of the world; and therefore much lesse did die or was the propitiation for the sinnes of all without exception. And for whom Christ is given, to them all other things cannot but be giuen also. If all things, then saluation it selfe. Who then shall be condemned? Those places that seeme most to make for generall grace, as that *God will haue all men to be saved, &c.* and the *grace of God that bringeth saluation vnto all men*, are to be vnderstood onely of all sorts of men, as both the precedent mention of diuers sorts of men doth plainly shew, and the words do also proue, because in the one place he addeth, *and come to the knowledge of the truth*; and in the other, *teaching vs to denie all vngodlinesse, &c.* meaning not teaching imperatiuely or outwardly onely, as did the law, but also effectiuely, powerfully and inwardly, accompanied with the Spirit. Do all men without exception of any, *come to the knowledge of the truth*? Are all men so effectually taught to denie all vngodlinesse, &c?

As the same word is taken for the elect onely, so also is it for the wicked, especially the reprobate in the world, as, *Now is the iudgement of the world. Now is the Prince of this world cast out*: and the world cannot receiue the Spirit of truth: so that *Iudas* (not *Iscariot*) saith, *How is it that thou wilt manifest thy selfe vnto vs, and not vnto the world?* And againe, *If the world hate you, ye know it hated me first. If you were of the world, the world would loue his owne: but because ye are not of the world, but I haue chosen you out of the world, therefore the world hateth you.* And for this cause the world knoweth you not. And in many other places.

Touching the word *also*, I haue not yet obserued any place where it is vsed for the elect and beleeuing onely in the world, but that it is onely vsed for the vngodly, as when it is said, *The children of this world are wiser in their generation, &c.* so when the Apostle saith, *In whom the god of this world hath blinded their eyes*; that is, the god that ruleth the wicked, and whom they worship and serue as God. So it is taken in this present place for the wicked in

Rom. 8. 32.

1. Tim. 2. 4.
Tit. 2. 11.Ioh. 12. 37.
chap. 14. 17.

ver. 22.

Ioh. 15. 18. 19.

Ioh. 6. 10.
chap. 17. 4. 14.
1. Ioh. 3. 1.

Luk. 16. 8.

the world; the rather because as this word *aiōn* is a word of age or time, so the wicked are always ready to change themselves according to the times, and to conforme themselves to all times and seasons: so that alwayes they may sing with the Poet,

Tempora mutantur, & nos mutamur in illis:

The times changed be, and with the times changed are we.

But here two questions are briefly to be answered:

First, Why the godly are called by the name of the world? Secondly, Why the wicked are so also called; both being contrary the one to the other?

Why the godly
are called by
the name of
the world,

I answer, that the godly are so called, because they indeed are the principallest parts of the whole world, though they be the fewest. Euen as the principallest parts of a kingdome, are not the greatest number, but the smallest, as the King and his royall seed, with Dukes, Marquisses, Earles, Vicounts, Barons, &c. these are but few in respect of the rest in any kingdome, yet they are the most principall.

Ier. 8. 8. 9.
Psal. 111. 10.
Pro 1. 7.
Ephes. 5. 17.

The godly also in the world are the onely wise men of the world: the wicked are all fooles, and no better then mad men, so long as they so continue, howsoeuer they account of themselves, or be esteemed by other.

Eccles. 10. 7.

The godly are the onely Free men and Princes of the world: the wicked are no better then seruants, and slaues and bond-men to the diuell, to the world, to the wicked lusts of their owne hearts. Therefore *Salomon* saith, *I haue seene seruants* (that is, the wicked and fooles) *upon horses, and Princes* (that is, the godly and onely wise) *walking as seruants* (on foote) *upon the earth*. Are not the godly also called a *royall Priesthood*, that is, *Kings and Priests vnto God*?

1 Pet. 2. 9.
Reu 1. 6. & 5. 9.

Againe, the godly are (as it were) the onely pillars and supporters of the world; and of the kingdomes of the world. This is manifest by the examples of *Noah* and *Lot* before mentioned; by one of which the whole world was preserued from drowning, whiles he was in it; and

and by the other *Sodom* and *Gomorrah*, were kept from burning with fire and brimstone. Were not *Eliab* also and *Elisba*, whiles they lived, the *charets* and *barrowes* of *Israel*? But these were Prophets and extraordinary men: What then? Yet the same is to be said of all fearing God. Doth not *Salamon* say *A little citie besieged by a great King, was deliuered by the wisdomme of our poore man dwelling therein?* Verily one poore man fearing God (such onely as I said are wise) may do more good to a whole citie (yea to a whole kingdome) then all the great men besides in that said citie or kingdome, not fearing God; by all their carnall policie, power, force and strength whatsoever. Let therefore the world, and the politicke wise men therein account of the godly as basely as they will, yet are they the fairest flowers of their garland, and those by whom they and theirs fare the better euery day they rise. Thus much for answer of the first question before propounded, why the godly are called by the name of the world.

Concerning the second question, the wicked are also called by the name of the world, because they are the greatest part thereof. For, *wide is the gate and broad is the way that leadeth to destruction, and many there be that go in thereat*. Christs flocke is but a *little flocke*. How few professed Christians are there in respect of the Heathen, Turks and other infidels? How small likewise is the number of true Christians within the visible Churches, in respect of hypocrites, Atheists, Papists, and other notorious wicked ones?

Againe, the wicked for the most part haue the world and the things thereof most at will. They haue most elbow room. *They live and become mightie in power. Their seed is established in their fight with them, and their offspring before their eyes. Their houses are safe from feare, neither is the rod of God upon them. Their bull gendereth and faileth not, their cow calueth, and casteth not her calfe. They send forth their little ones like a flocke, and their children dance. They take the*

1 Kin. 3, 12, 20
13, 14.

Eccle. 9, 14 15.

Why the wicked are called by the name of the world.
Mat 7. 13.
Luk. 12. 32.

Iob. 21. 7. 8. 9.
&c.

Psal. 73. &c. 6.

ver. 17. 18.

Psal. 12. 4.

The word fashioned,

trumpet and harp, and reioyce as the sound of the organ; They spend their dayes in wealth: but for all that in a moment, when they dreame of no such matter, much lesse looke for it, suddenly they go downe to the graue. There are also no bands in their death, but their strength is firme. They are not in trouble as other men, neither are they plagued as other men. Therefore pride compasseth them about as a chaine, violence covereth them as a garment. Their eyes stand out with fainesse, and they haue more then heart could wish. And what do they render to the Lord for all his former blessings? They sinne so much the more, and blaspheme God to his face. But he that entreteth in the Lords sanctuary, and consulteth with the word of God, howsoeuer before he were moued, troubled and astonished to see their said prosperity, vnderstood their end, and found that God had set them in a slippery place, and cast them downe into destruction.

Furthermore, the wicked are so called, because for the most part are Lords of sea and land, they are in greatest authoritie, beare the greatest sway, and haue the greatest swinge in the world. They ride on cock-horse, or rather in coaches and cariocbes, and other go on foote sometimes, as their seruants, and footmen, or pages.

Last of all, in respect of their foresaid prosperitie and pride, thereby they onely are the braue and gay fellows and gallants of the world. They swagger, they reuell, they speake and do what they list, and no man may controll them; or at least they care not for anything that any man speaketh against them. Thus much of this word *the world*.

The next words are, *be not fashioned*. Vpon this, Chrysostome writeth thus: *Huius seculi figura est humi depressa, temporalis, nihil habens sublime, nihil stabile, nihil recti, sed omnia puerfa, &c.* The figure (or fashion) of this world lieth groueling on the ground, is base and temporarie, hauing nothing excellent, nothing firme, nothing straigh, but all things peruerse. Therefore if thou wilt go right on, frame not thy selfe to the fashion of this present life; for here is nothing that abideth

detb firme: whence he calleth it a figure (or a fashion;) and in another place, The fashion of this world passeth away. For it hath nothing that will endure, or that is steadie, but all things it hath are temporarie, wherefore he saith, Vnto this world. For by (this) he sheweth that it is fraile; and by (figure) that it hath no substance. Afterward vpon the next word, Be transformed, he addeth, Non dicit transfigureris, sed transformeris, &c. He saith not Be fashioned, but Be transformed; shewing that there is onely a certaine fashion in the world; but that vertue hath not a fashion (or shape) but a true forme, not needing any outward painting, which vanisheth as soone as it appeareth. For all these things, before or as soone as they appeare, do also perish. If therefore thou shalt cast away the figure (fashion or shape) presently thou shalt come to the forme. So this Father opposeth the one word to the other (as we shall heare anon how they are opposed) and maketh the one word *quæ*, from whence the verbe here vsed is deriued, to be onely a shape or shew (without any substance) of that that is not; as these appeare many things in the aire, that are not, and therefore do suddenly vanish: the other word *μαρτυροῦν*, to be a forme hauing substance. This is the iudgement of Chrysostome, wittie, true and godly, because indeed the whole world lyeth in euill: neither haue the things of this world any sound forme, but (as Peter Martyr writeth) *scenicam personam*, that is, they are like to Players on a stage, that play the parts, and make shew of the persons they are not. Notwithstanding the said Peter Martyr thinketh the said interpretation of Chrysostome to be more wittie then sound, because the two nownes from whence the said two verbs are deriued, are confounded in the Scripture, and vsed both for one thing. For the Apostle saith, that Christ being in the forme of God, thought it no robbery to be equall with God: here he vseth the nowne from whence the secon^d verb is deriued. Then afterward he saith, and being found in the fashion of a man, &c. vsing here the nowne from which the first verb is deriued; and yet meaning a true forme in both places: the

1. Cor. 7. 31.

Phil. 2. 9.

ver. 8.

Phil. 3. 21.

1. Cor. 11. 13.
14. 15. .

Mar. 16. 12.

Psal. 119. 36.

the true forme or essence or nature of God; or the true forme, essence and nature of man. Againe, speaking in the same Epistle of *Christs changing our vile bodie, and making it like to his glorious body*; there the verb translated *change*, is the same that is here translated *conformed*: but speaking of *our bodie to be made like to his glorious bodie*, the nowne translated *like*, is that from whence the verbe commeth, here translated *transformed*: yet the Apostle meaneth a true and reall changing and making of our bodie like to Christs glorious bodie; but in another place (as after we shall heare) he vlieth the verb here translated *conformed*, for that that is not, but onely in shew. The word also from whence that second verbe is deriued, is vsed for a shew of that that is not. For it is said by *Marke* of Christ himselfe, that *he appeared in another forme*; whereby it appeareth that Christ shewed himselfe in diuers formes, at least appeared or seemed to appeare to his disciples to be of diuers formes, though alwayes in essence and person he were the same, yet not seeming so to them. *Arretius* saith, that *figura*, the first nowne, is the figure of things without life: as if the Apostle had meant, that *if we fashion our selues vnto them, we do nothing else then laying aside our naturall forme which we haue from God, turne our selues into the shape of brute beasts, and become without sense, legs and stocks, and are made hard stony, blockish beasts*. But I finde no ground in approued authors for this signification of the said word. Neither can my Philosophie make brute beasts to be *res inanimatas* and *insensatas*; things without life and senselesse. Thus much for the words.

Now to the matter, and that as breisly as I may.

First of all therefore, the Apostle making a kind of opposition of this negative precept to the former affirmative exhortation, teacheth vs, that both cannot stand together, and meere in one subiect and be performed by one and the same person. As the Prophet praying God to *incline his heart vnto his testimonies*, and *not vnto conetousnesse*, thereby teacheth that no mans heart can be inclined to
Gods

Gods testimonies and vnto couetousnesse: so the Apostle here exhorteth these Christian Romanes, and in them a l other, to present themselues a sacrifice liuing, holy and well pleasing to God, according to his word in that behalfe, and not to be fashioned or conformed vnto this world, doth thereby plainly teach y no man can be such a sacrifice to God, and yet be fashioned and conformed to this world: whosoever is fashioned and conformed vnto this world, plainly bewrayeth himselfe neuer as yet so to haue sacrificed himselfe vnto God, as here the Apostle hath required.

But what is it to be conformed to the world? To be conformed to the world, is to be conformed to the wicked in the world. But who are such wicked, as to whom the children of God and they that haue deuoted and consecrated themselves to God, must not conforme themselves? I answer, that these wicked ones are the time-seruers of the world, that is, such as (before I said) do look to no other rule of their liues, but onely to the times, and therefore do conforme and alwayes frame themselves to be such as the times, by reason of them that rule in the times. That we may the better know who be such as to whom the children of God are not to conforme themselves, let vs vnderstand them to be of two sorts.

Some without the visible Church.

Some within the Church.

They without the visible Church, are also of two sorts:

Some are absolutely without the said Church,
for { Some hauing the name of the Church, yet are indeed
without the true Church of Christ, as hauing a name
onely to be that that they are not.

They that are absolutely without the visible Church, are all the heathen, Turks and other infidels, yea, the Iewes also y yet beleeue not Christ to be come in y flesh.

They that haue the name of the Church, and yet are not of the true Church, are all Popish Churches, and all those that liue in them, wholly subiect vnto them. The same is to

What confor-
mation to the
world is.

be laid of all other heretiks, Arians, Manicheans, Macedonians, Anabaptists, and other the like, hauing assemblies by themselves.

By them that liue within the Church, I meane those that are within any of the reformed Churches, in England, Scotland, Ireland, France, Germanie, Denmarke, the Palatinate, the Low countries, or elsewhere. Such are all Papists, both Recusants and also Church-Papists, that *worship the Lord and yet serue their graven images*, and worship the idols of other Papists, their breadden god, their crucifixes, their Saints, &c. All which do (as it were) *swear by the Lord and by Malcham*, that is, by their abominable Masse, by their Saint *Mairie*, Saint *Iohn*, &c.

Such also are all Anabaptists, and other the like, that though they hold an outward communion with our Churches, yet secretly do hold their heresies and other dangerous errors, and will not be reclaimed from them.

Such also are all other wicked and prophane persons, in their liues shewing themselves to be such, and *professe that they know God, and yet by their works denie him*, being *abominable, and disobedient, and vnto euery good worke reprobate*, and yet still liuing in the bosome of the Church, being within the Church, but not of the Church, as *Iohn* speaketh of them that had forsaken the communion of Saints, *They went out from vs, but they were not of vs*. As the Church it selfe is in the world, but not of the world: so there are many within the Church, that are not of the Church. *Multi sunt foris ones, multi sunt intus lupi*: There are many sheepe without the Church (viz. elect, not called,) many wolues within.

Neither do I meane the wicked onely that now are, but them also that in former times haue bin: yea, not only other, but also our selues before our regeneration; and when we were as such other haue bin & yet are, *Walking according to the course of this world, according to the Prince of the power in the aire: and hauing had our conuersation in the lusts of the flesh, fulfilling the desires of the flesh, &c.* To none

2.Kin. 17.41.

Zeph. 1.5.

Tit 1.16.

1.Ioh. 1.19.

Ephes. 3.3.
ver. 3.

To none of all these must we conformance our selues, walking as they haue done or do, or as our selues did before our calling. For it is sufficient that in the time past of our life we haue wrought the will of the Gentiles, &c. As this is forbidden here, so also is it elsewhere. To the Ephesians thus the Apostle writeth with great authoritie, *This I say therefore and testifie in the Lord, that ye henceforth walke not as other Gentiles walke, in the vanitie of their mind, &c.* The like he doth in the next Chapter, though somewhat more obscurely; for hauing mentioned diuers particular sins, and amplified the same by the fearefull state of all such as commit them, shewing that they haue *no inheritance in the kingdom of Christ and of God*, and therefore admonished them to beware that no man by any flattering words did deceive them, and draw them to the said sinnes, because that for them the wrath of God commeth upon the children of disobedience; he concludeth with this exhortation, *Be not therefore partaker with them.* What is it therefore to be partaker with them, but to walke in the same wayes, to conformance vnto them. Peter also (as euen now I shewed) exhorteth all for whom Christ suffered, *no longer to line the rest of their time in the flesh* (that is, whiles they liued in this world) as beforetime they had done, and *as the Gentiles* not called yet did. James also plainly condemneth this conformitie with the world, commending *pure religion* to be the *keeping of our selues vnspotted from the world*. What is it to keepe our selues vnspotted from the world? but not to be conformable to the world. Yea, though our fathers haue bin men of the world, and cōformed themselues vnto the world, yet we are cōmanded not to be *like our fathers*, yea to forget our fathers house. In which respect diuers haue alwaies bin reprobud that did conformance theselues to their fathers. Hitherto belong diuers particular precepts for not doing this or that, as other haue don. Our Sauour dehortheth frō distrust of Gods prouidence, & distrustfull seeking *what to eate, and what to drinke*, because all these things the nations of the world did seek after; by *ȳ nations of ȳ world*, meaning *ȳ heathen*,

1 Pet. 4. 3.

Ephes. 4. 17.

Ephes. 5. 3. & c.

1 Pet. 4. 3.

Iam. 1. 2. 17.

Zach. 1. 4.
 Psal. 78. 8. and
 45. 10.
 1 Cor. 11. 10.

Mat. 6. 32.
 Luk. 12. 29 30.

Luk. 1. 79.

Mat. 5. 47.

Mat. 6. 7.

Cor. 14. 15.

&c.

1. Cor. 10. 6. &c.

1. Cor. 6. 11.

Deut. 12. 29. 30

31.

Reasons against
conformitie to
the world.

1. Pet. 4. 2. 3.

heathen, that then did or now do *fit in darknesse, and in the shadow of death.* Doth not our Saviour condemne the *saluting of our brethren onely* (and not others as well) by the example of the *Publicans* doing the like? So he forbiddeth *vaine repetitions* in prayer, from the example of the heathen doing the like? the which notwithstanding the Papists still practise, repeating so many *Pater nosters*, so many *A-ne Marias*, so many *Credoes* as they haue beades, thinking that by their said repetitions so mumbled to themselves they merit to be heard, though directly contrary to the Apostles doctrine, they vnderstand neuer a word what they say. Doth not the Apostle also forbid the Corinthians to be idolaters, to be fornicators, to be tempters of Christ, to be murmurers, to be lusters after euill, because many of the old Israelites in former times had bin such? Yea, had he not also before dehorted them from some of the former sins, and from some other, because themselves had bin such?

Long before also all these things, the Lord had charged the Israelites, when the Lord should seate them in the places of the heathen, whom he should cast out before them, to *take heed to themselves that they were not snared by following them*, and that *they should not enquire after their gods, saying. How did these nations serue their gods, euen so will we do likewise?* Then he addeth, *Ye shall not do so vnto the Lord your God. &c.* And hereby in them, the Lord teacheth vs in these dayes, that we must not onely not conforme our selues to idolaters (Papists or other) in the matter it selfe of their idolatrie, but also not in the manner of the worship of God himselve, worshipping him in that sort that idolaters do their gods.

Besides all the former commandements against our conformitie to the world, either generally in all things, or particularly in any particulars, there are also other reasons to moue vs not so to do. Here first of al let vs remember y^e *Peter* maketh this the end of Christs sufferings for vs, namely, that we might not so liue, so walke, either as the Gentiles,

Gentiles doe, or as we our selues haue before done according to other Gentiles.

Secondly, they that do such works as the world doth, and that walke according to the world, they walke also according to the Prince of power in the aire, the spirit that worketh in the children of disobedience. This is no other then the diuell himselfe, whole children our Sauour chargeeth the Iewes to haue bin, *because they did his deeds*, and would not be reclaimed from *doing his lusts*, that is, the workes that he commanded and incited them vnto. For *he that committeth sin, is the seruant of the diuell*.

Thirdly, doth not the Apostle say, *what fellowship hath righteousness with unrighteousnes? and what communion hath light with darknesse? and what concord hath Christ with Belial?* or what part hath he that becometh, with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the liuing God, &c.

Fourthly, *No man can serue two masters*; therefore also no man can be conformable to the world, that hath dedicated himselfe to God. To whom one is seruant, to him he must be conformable. This reason is the more weightie, because God and the world are not onely two, but also contrarie one to another. For the wisdom of the flesh is enmitie against God: and therefore our Sauour telleth Peter, that he fauoured not the things that were of God, but the things that were of men: so opposing men to God; and by men meaning the world, and the wicked in the world, as when it is said, *The sons of God saw the daughters of men that they were faire*. Such as the wisdom of the world is, such are the affections of the world to God. For the friendship (or loue) of the world is the enmitie of God: and whosoever will be a friend of the world, is an enemy of God. Such as the loue of the world vnto God is, such are all other affections of the world. For loue is (as it were) the queene of all other affections, commanding them all, and ouercoming them all, though sometimes distempered.

Fifthly, the world hateth not onely Christ Iesus himself,

Ephes. 2. 2.

Ioh 8. 41. 44.
1 Ioh. 3. 8.

2. Cor. 6. 14 15.
16.

Rom. 8. 7.

Mat. 16. 23.

Gen. 6. 2.

Iam. 4. 4.

Ioh. 15, 18, 19.

but in the hatred of him, hateth also all his members; and therefore it hateth his members because they are his members. Shall therefore any of Christs members be conformable to them that hate them?

Ephes. 4.14.
Heb. 13.9.

Sixly, such mutabilitie of affections, cannot but argue great mutabilitie of minde, and such as (vpon tentation thereunto) will as well be caried about with diuers doctrines contrary to the word in that behalfe.

Mat. 7. 6. and 15.
26.

Seuenthly, all the notorious wicked without and within the Church, so remaining, and refractarie, are called *swine and dogs*. Shall they that are holy, conforme themselves to swine and dogs? So to conforme, is more then to *giue that which is holy vnto dogs*, or to *cast our pearles before swine*.

Eightly, all that haue presented themselves a sacrifice to God, are Kings and Priests vnto God, as hath bin before shewed. Alas, is it meete that such should abase themselves to the conformitie of the world. These reasons shall suffice to dissuade vs from being conformable to the world.

CHAP. XII.

*More largely and more particularly intrusting
of conformistic unto the world.*

Conformitie
to the world
two fold.

Touching the conformitie vnto the world here forbidden, all that haue presented themselues a sacrifice to God, or that so would do, let vs further consider that this conformitie is two-fold: } first, spirituall.
} secondly, bodily.

By spirituall conformitie, I meane conformitie in apparent sinnes, both of mind and affections, and also of the outward man; and that in matters both of the first, and also of the second Table.

Bv

By conformitie in apparent sinnes of the minde and affections, I vnderstand all consent with the world in any heresies or other errors, either of Poperie, or of any other such doctrine, onely because men of the world, our parents or other friends haue bin of such mind, and haue liued and died in such heresies and errors.

The same I say of being conformable to the world, Papists or other, in the outward transgression of any of the commandements, that concerne the worship of God, or duties to men. As to pray to Saints, to worship images, crucifixes and other, to adore the bread and wine in the Supper of the Lord, to obserue dayes, to refraine from meates allowed by God, superstitiously thinking them vnlawfull; to go on pilgrimage to the images or relikes of this or that supposed Saint, and the like. So also to make vowes of perpetuall virginitie, and to thinke our selues in conscience obliged to y^e keeping of such vowes, though in the meane time such votaries either burne in lusts, or haue their whores, and thinke it better so to haue, then to marrie; directly contrary to the Apostles commandement, that *for the avoiding of fornication, every man should haue his own wife*: as also contrary to that elsewhere said of *marriage*, to be *honorable amongst all men*, without exception of any, fit for marriage, and needing marriage. The like is to be said of the vow of wilfull pouertie, and mens betaking themselves to Monasteries, by the witchcraft and enchantment of Poperie, for the enriching of their superstitious and idolatrous houses, falsely called Houses of Religion.

The same is to be said of conformitie to the Popes bulls for discharge of subiects from their allegiance to Princes, God hauing commanded every soule of the Clergie, as they speake, yea of the Pope himselfe (if he haue a soule) *to be subiect to the higher powers*, as well as the soules of others: yea, the holy Ghost hauing commanded *prayers, supplications, intercessions and thanksgiving to be made as for* all other sorts of men, so especially *for Kings, and all in authoritie*, yea euen then when there were no Christian Kings,

1. Cor 7. 2.

Heb. 13. 4.

Rom. 13. 1.

1. Pet. 2. 13.

1. Tim. 2. 1. 2.

Kings, but all were heathen and infidels. To thinke therefore or to practise otherwise vpon the Popes discharge, is to be conformable to the world, and not vnto God and to his word.

So is it also to marry within the degrees of kindred forbidden by the Lord; and to do any thing else contrary to any commandement of God, onely vpon the Popes dispensation. The like is to be said of doing any thing else forbidden by God, either by the perswasions, or by the example of the world, or any men of the world, either in respect of authoritie, or in respect of kindred and affinitie and friendship, or in respect of multitude.

The vse of all this, is to admonish vs to take heed of all common sinnes of the time, swearing, blaspheming, drinking and drunkennesse, whoring, and all other carnall wantonnesse; profaning of the Lords dayes by buying, selling, riding, &c. gaming, rioting, contempt of the word and Sacraments, as likewise of magistrates or ministers, or parents or masters, &c. For the commonnesse of these things doth not any whit excuse or lessen them, or giue vs the more libertie to commit them; but it doth the more aggravate them: and the more do conforme vnto other in them, the more ought all that desire to sacrifice themselves to God, to beware of all conformitie with them.

Especially, according to some thing before said, let vs beware of worshipping our onely true God in the false and adulterous maner that the Papists the greatest part of the world in Europe do worship him, or as they worship their idols. For certainly the gods of those nations that the Lord did cast out before the Israelites, of the manner of whose worship the Lord charged them to beware in worshipping of him: the gods (I say) of those nations were neuer more abominable in Gods eyes, then the idols of the Papists are; yea, not so abominable: For neuer was there so much spoken of any amongst those heathen, as is spoken against the new Babylon, Rome: there neuer was any called an Anti-god, as now the Pope is called Anti-christ: there

Ag. 4. 19. & 3
29.
Deut. 13. 6.
Exod. 23. 2.
Mat. 7. 13.

There neuer was any styled with the name of *The man of sin and child of perdition*, as the Pope now is. There was neuer any said so to *oppose & exalt himselfe above all that is called God*, or that *is worshipped*, as the Pope is said to do. There was neuer any that challenged to himselfe all power in heaven and in earth, to forgive sinnes, &c. as the Pope doth. There was neuer any that claimed power to set vp and to depose Kings at his pleasure, as the Pope doth. The head therefore of the Papists being so wicked, and so shewing himselfe to be of the world, can the Papists themselves, that are his deuoted slaues and bondmen, be better? How then may we haue any conformitie with them, especially in the worship of God? Oh let vs not forget how great the sinne of *Ahaz* was, in sending a patterne off an Altar from *Damascus*, and commanding *Vriab* the Priest to make another at *Ierusalem* conformable thereunto. It is therefore no small matter to dally with God, or to faile in the least point of the maner onely of his worship. For though our selues may be deceiued, not onely by other, but also by our owne hearts, *bring deceitfull out of measure*: and though we may also deceiue other, yet God neuer is deceiued or mocked. It is not good (they say) to play with Saints; much lesse with him that is *holy, holy, holy*, and with whom in holinesse none is to be compared.

We may yet extend this conformitie to the world a little further, and more particularly to the Ministers of the word, viz. for their not conforming themselves in preaching of the word, either to the old Popish Schoole-men and Friars, or to the Iesuites and Popish Priests of these times, euen in their such maner of preaching, by affecting much Latin, and many friuolous distinctions, needlesse questions, abstruse and quaint points, whereby the Scripture is not plainly and perspicuously opened, neither fitly applied, but rather obscured, without any edifying of the hearers: yea, whereby also some points of Poperie are secretly couched, to make way for other after ward. This I do the rather adde, because the praeface of some in this

Y

kind

2. Thes. 2. 3, 4.

2. Kim. 16. 20.

Ier. 17. 9.
Gal. 6. 7.Isay. 6. 3.
Reu. 4. 8.
1. Sam. 2. 2.

Neh. 8. 8.

1. Tim. 2. 15.

1. Cor. 14. 18.

2. Cor. 12. 7.

1. Cor. 1. 1. 13.

1. Cor. 14. 19.

kind of preaching amongst vs, is much to be lamented: yea, the more, because it is applauded by the common people, though vnderstanding almost nothing that they heare. Alas, did the ancient Leuites in the time of *Nehemiah* so preach, of whom it is said, that *they read in the booke of the law of God distinctly, and gave the sense, and caused the people to vnderstand the reading*? Is this according to *Pauls* charge to *Timothy*, for rightly diuiding the word of truth? Is such preaching according to *Pauls* preaching, that although he knew more tongues then all other, and had revelations in great abundance, yet for all that made no ostentation of any such learning, neither declared the testimonies of God with excellencie of speech, or in the words which mans wisdom did teach, but which the holy Ghost taught, comparing spirituall things with spirituall? Yea, who also said, that notwithstanding his varietie of tongues, he had rather speake (but) few words with his vnderstanding, than he might teach other also, then ten thousand words in an vknowne tongue? Yea, is this kind of preaching (whereof now I speake) according to the preaching of the most learned and reuerend Preachers and Fathers in our Church, who do not onely labour themselves to preach plainly and to the edificatio of their hearers, but also earnestly exhort all other to preach in like maner? Oh therefore that all other Ministers would conforme themselves in their preaching to these examples, and leaue all conformitie herein with the olde rustie Schoole-men, Priests, and other Papists.

Before I proceed any further, I might here obserue the pssiuie voice, especially for spirituall conformitie, that is, for conformitie in apparent and knowne sinnes. For the Apostle saith not, *and conforme not your selues*, but he saith, *and be not conformed*, by any other, either by their examples, or by their counsels, allurements and inticements whatsoeuer. This I might the rather obserue, because some excuse their conformitie to the world, euen in the premises, by the prouocation of other to the said conformitie. But endeavouring breuitie, I will content my selfe with the bare

bare naming of this obseruation.

To come now to bodily conformitie, thereby I meane not such conformitie as is altogether and onely bodily, nothing spirituall; but that which is especially of the bodie, and in such things as pertaine to the bodie: which also are by the most accounted bodily, and not at all spirituall; and therefore to be no sinne at all in such things to conforme to the world. But such dreamers, and they that do so thinke, haue forgotten the like plea of some for other matters in the Apostles time, and his answer thereunto, *All things are lawfull to me, but all things are not expedient: all things are lawfull, but all things edifie not: neither do all things make to the glorie of God*, at the which notwithstanding all Christians must aime, euen in *eating and drinking, and in whatsoever else they do*. Such pleaders also for such conformitie of bodie, haue forgotten that which elswhere the Apostle speaketh, for the *thinking upon*, and therefore for practise accordingly of *whatsoever things are louely, whatsoever things are of good report, as well as of whatsoever are simply true, honest, iust, and pure*. And although *the kingdome of God do not consist in meates and drinkes*, viz. onely or principally, yet euen in such things we are to haue respect to the kingdome of God. But what are these things now to be touched concerning bodily conformitie? Euen the generall conformitie of all sorts, of all ages, of men and women, as well professors of the word as of other, to the world, and to them that are altogether of the world, meeke worldlings, and a very litle better then Atheists. Wherein is this conformitie? First of all in apparell, not so much touching the matter, the same being oftentimes aboue mens callings and abilities, that therein they may braue it out with the best; but also and especially in the fashion and colour, and maner of making the same. For the Lord hath commanded not some but all that are *of the day* (that is, *children of the light*) to be *sober*, with sobrietie ioyning the *breastplate of faith, and love, and hope of saluation*: thereby shewing that where

Bodily conformity.

1. Cor. 6. 12.
and 10. 23.

1. Cor. 10. 31.

Phil. 4. 8.

Rom. 14. 17.

Thes. 5. 5. 8.
Ephes. 5. 8.

1.Pet.1.13.

1.Pet.5.8.

1.Pet.3.16.&c.

Zeph.1.8.

there is true faith, and loue, and hope, there is and will be sobrietie also; and the lesse sobrietie, bewrayeth lesse faith, loue and hope. So saith *Peter*, *Girding up the loynes of your mind, be sober, and hope to the end, &c.* No sobrietie therefore, no hope to the end. And againe, *Be sober and watch, for the diuell your aduersarie goeth about like a roaring Lion seeking whom to deuoure.* They therefore that are not sober, expose and lay open themselves to the diuell. I could alledge many other Scriptures in commendation of sobrietie. Yea but, will some man say, such Scriptures are onely for sobrietie of the mind, and confining of the thoughts, and moderation of the affections, the which are (as it were) the loines of our minds. What then? The inward man commandeth the outward. Where there is the inward sobrietie, there cannot but be the outward. The outward may be where there is not the inward: but it is impossible for the inward to be without the outward, where there is knowledge of the things that belong to the outward sobrietie.

The sharp reprehension also of the daughters of *Zion*, for their immodestie in apparell, and lightnesse in their gesture, *going mincingly, and with their neckes stretched out,* (oh that our Ladies and other fine Dames would wisely consider that place, & make vse thereof accordingly,) this reprehension (I say of those daughters of *Zion*) doth condemne the like in all, and commend the contrary to all. The Lord also by another Prophet doth very heauily threaten to punish the *Princes, and the Kings children, and all such* (without exception of any) *as are clothed with strange apparell.* What shall I say of the Apostolicall precepts for women to *adorne themselves with shamefastnesse and sobrietie, &c.*? Do not these Scriptures belong to these times, as well as other Scriptures both commandements and promises? Denie the one, and denie the other; take away the one, and take away the other. So in the end, we that haue receiued most mercies, shall be most lawlesse. No Scriptures shall belong vnto vs, May any looke for saluation.

tion, without the Scriptures, which onely *are able to make vs wise vnto saluation*? Do not such Scriptures also belong to men as well as women? Doubtlesse they do; except men will say, that God will haue women onely to be instructed, and not men. Women are especially named, because y^e sexe most commonly is giuen most to pride & new fashions. Yet that place of *Zephaniab* is of men, Princes, and Kings sonnes, yea of all such generally as are clothed *with strange apparell*, or with the apparell of strangers. If yet any will harp vpon the former string, of those Scriptures of the old Testament to be now out of date, as hauing belonged onely to the Israelites; let him remember, that *whatsoeuer things are aforesaid written, are written as well for our learning* (or instruction) as for the learning and instruction of the Israelites: yea rather more for vs, then for them. And hath the Lord dealt more bountifully with vs then with them, and doth he not require more dutie of vs then of them? Doubtlesse the more that God hath honored vs, by speaking immediatly vnto vs by his Sonne in our owne nature, the more earnest heed we ought to giue to those things which we haue heard from that his Son, &c. Yet alas in these times, and in this matter of fashioning to the world, all men liue as if there were no word of God to the contrary: yea, as though not onely the Pope (that dispenseth with greater matters) but God himselfe had giuen dispensation for all to liue as they list, and to do what they list. We may now well crie out, O the fashions, the fashions of these times. He that in apparell will see the fashions of all countries, need not to traueil out of our owne land: he may see all, and more then all within the land. Euery other nation do better content themselves with their owne fashions, then we here in England. Yea, we here in England, by our multiplicitie of fashions, do reade a lecture of doing the like to all other nations.

This horrid disease of the fashions, hath hatched another of the yellowses, as dangerous, as foule, as vncomely as the former, a species and a daughter of the former;

2.Tim.3.15.

Rom.15.4.

1.Pet.2.12.

Heb.2.1.

mer; and from the foundations of the world (for ought appeareth by any histories) neuer heard of till now very lately, and in our land, as if the same were the common schoole of all vanitie; except onely in Ireland, where they siffion all their wearing linnen (as some report) for the auoiding of that vermin, that do most abound in y^e country.

Thrift indeed is pleaded for this yellowing of linnen, as the which being so yellowed, needeth not so much washing. But why do they not so yellow also their other wearing linnen, and bed-linnen and table linnen? They also that herein do most pleade thrift, in all other things are least thriftie; yea, most prodigall, most riotous.

With the premises may be remembred the diuers formes otherwise of apparell, sometime long waists, sometimes short waists; the aprons of women and the girdles of men being almost at their chins. So also the varietie of mens breeches, sometimes like great cloak-bags, sometimes below like water-tankers at the top. So also of hats, sometimes high crowned, sometimes low crowned; sometimes narrow brimmed, sometimes broad brimmed, so bangling about the eares of men, and hiding their faces, that they cannot easily be discerned: and therefore the more resembling such coverings of the face as the Apostle forbade the men of Corinth in their Ecclesiasticall meetings and religious exercises. Notwithstanding such hats seeme more tollerable for women, as being more agreeable to such coverings as the Apostle commendeth to the women of Corinth, in the place before alledged.

The like may be said of the varietie of girdles, points, garters, bootes, spurres, shooes, and shoo-strings; though now bootes and spurres haue got the vpper hand of shooes and shoo-strings, and haue almost iustled them like lacke of Lene cleane out of doores.

Moreover, the former diseases of fashions generally, and of the yellowes particularly, go not alone, but are likewise accompanied with a third, at least in men, namely, the slaggishnes. For alas, how do men in these dayes, of all sorts almost,

1. Cor. II. 4. 4.
&c.

almost, stagger and reele in all places. Husbandmen, seruants men and boyes, come not to any market almost, but they go home staggering and reeling. But this belonging to the spirituall conformity to the world before spoken of, it shall be sufficient to haue interposed thus much thereof in this place: the rather haue I named this now, (though somewhat disorderly) because I had before but named the roote of this disease. The premises are the more worthy of reproofe, because *as the spider taketh hold with her hands, and is in Kings palaces*: so the greatest of these euils haue gotten footing in the houses of the greatest professors, and of such as haue bin of praise in the Gospel, and haue infected not onely their seruants, but also their children, yea their wiues, yea themselues, at least they being whilst and winking at them in their seruants, children and wiues, not saying vnto them, *Why do ye so?* and so being accessorie vnto them. O lamentable, O wofull. For, is this inhibition of conformitie to the world, only to husbands themselues, and not also to wiues? to parents, and not also to children? to masters, & not also to seruants? Doubtlesse it is to the one as well as to the other. The husband and wife are one flesh. Children are branches of their parents. Seruants are hands to their masters. All make an household. Is not *Abraham* commended that he would *teach his children and household the way of the Lord, &c.*: The commendation of *Abraham* is a commandement for all that will be children to *Abraham*; and a reprehension of all that do not that, for which *Abraham* is commended. Oh let such remember the sharp reprehension of *Eli* by the Lord, for his being no sharper to his children: as also the fearfull commination against his house in that behalfe, with the euent according.

Here let vs not omit amongst the conformities of these times to the world womens painting their faces and breasts, and laying open their said breasts most immodestly, almost to their waists, yea, their picturing likewise vpon their breasts cherries and birds, yea, the parching of them

Pro. 30. 28.

2. Cor. 8. 18.

1. Kings 1. 6.

Gen. 2. 24.

Mat. 19 5.

Psal. 128. 3.

Gen. 18. 19.

1. Sam. 2. 31. &c
and. 3. 17.

1. Kings, 2. 17.

them also, and of their faces, here a patch and there a patch. Oh abominable, oh monstrous; the daughters of Zion before mentioned and wicked *Isebel* her selfe neuer came to this height.

To the former may be added their wearing of strange haire, I meane the haire of other women, either bought of some that are poore, and for money glad to cut it off to serue the foolish desires of other, or taken from the heads of some before dead, the which strange haire, likewise sometimes they dye, not according to the colour of their owne haire, but white, or of some other colour, according to the fashion of most, that so all in colour of haire may be like one to another, how vnlike soeuer in complexion; and all may weare one liuerie, as seruing all one mistris. The like may be said of their pendent locke about their cheekes most vndecently, howsoeuer they thinke themselves adorned thereby, and directly contrary to the precepts of *Paul* and of *Peter*, I suppose also that if they knew their butter to be made by any wearing such lockes, they would not very willingly eate thereof, I could speake more homely hereof, but that I thinke some to do it more of ignorance, and custome, and to satisfie the minds of some other, either husbands, or parents, or mistresses, then of any pride they take therein, either not knowing or not remembring what holy Scripture hath said against the same.

But let vs diue a little deeper into these deepe abominations of these times, drawne from the deepe pit of hell it selfe. How therefore haue men and women changed their sexe, (as much as they can) one with another? Men wearing long haire like vnto women, and women cutting off their haire like vnto boyes, or bearded yong men, wearing nothing thereon but hats, putting them also off to such as they meete. Oh monstrous, oh monstrous. Are not these things in men, and also in women, directly contrary to the Apostles doctrine? Is not y doing of either of both, to gaine say to the face of the Apostle? yea, of Christ him-

1. Tim. 2. 9.
1. Pet. 2. 3.

1. Cor. 11. 14, 15

himselfe that spake in the Apostle, as the souldiers did? Is it not a crying of defiance to the holy Ghost, by whose inspiration the whole holy Scripture was giuen, and by whose direction *Paul* wrote all that he did? Of such long haired men the Scripture recordeth one, and but one example. *Abolom* the rebellious and traitorous sonne of *Danid*, whose fearfull end and direfull iudgement all men know, namely, that by that his long haire he was hanged in an oake. Oh that our like haired gentlemen would make vse thereof, and tremble. Would any of them haue the like end? Though they would not, yet let them feare a worse.

Of such short haired Gentlewomen, I find not one example, either in Scripture, or elsewhere. And what shall I say of such poled rigs, ramps and Tomboyes? May it not be thought that they do so, that sometimes by some not knowing them, they may be taken for yong men in long coates, the rather because some of them also weare boots and spurres, and short swords by their sides, that being so taken they may also be bed-fellowes to such yong men, and so play the harlots with them, as holy Pope *Ioane* did, who by that meanes being with child, fell into her trauell thereof as she was in the midst of her holy Procession with al her carnall Cardinals, none of them all perceiuing any such thing before.

We may aske the question that the Lord asketh, and make that answer that the Lord also maketh: *Were they ashamed when they committed this abomination? Nay, they were not at all ashamed, neither could they blush.* But if they be not past all grace, let them take heed in time. Let them be ashamed and repent, and that speedily; otherwise let them feare, yea, certainly looke for y^e which in the former places followeth: *Therefore they shall fall among them that fall; at the time that I shall visit them, they shall be cast downe, saith the Lord.* In this their fall they shall be confounded, and ashamed with euerlasting shame. In the meane time, the lesse themselues are ashamed or touched with this their great sinne, let vs all that feare God, mourne the more for

Z

them,

2. Cor. 13. 3.
Mar. 27. 30.
2. Tim. 3. 16.

2. Sam 14. 26.

chap. 18. 9.

Ier 6. 15. & 8.
12.

A&S. 24.

them, praying also for them (as *Simon Magus* intreated *Peter* and *Iohn* to pray for him) that none of those things they haue deserued may come vpon them. Yea, let vs mourne and pray the more for our selues and the whole Land, because such sinnes are crying sinnes in the eares of the Lord of hoasts, for iudgement against the whole Land.

With that before said, of mens wearing long haire like to women, we may ioyn the great varietie of mens cutting their haire, whereby they greatly disguise and deforme themselves, not onely making themselves fooles, but looking also like to some vnreasonable creatures: especially some fooles of the country that go to plough and cart, and in other places men of all trades, tailors, shoemakers, butchers, millers, tapsters, &c. are to be admired for their strange locks and long haire, some all before, some all behind, some long round about, their crownes being cut short like cootes or Popish Priests and Friers: some hauing long locks at their eares, as if they had foure eares, or were prick-eared: some hauing a little long locke onely before, hanging downe to their noses, like to the taile of a weasell; every man being made a foole at the Barbers pleasure, or making a foole of the Barber, for money to make him such a foole. For as it is said of the makers of idols and images, *They that make them, are like vnto them*: so may it be said of such fooles, and such barbers.

Psal. 115. 8.

Most lamentable especially is it, that great fore-tops and long haire hath seized vpon some in the ministerie, that come vp to the chaire of *Moses*, more like some Gentlemens butlers, then Ministers of the word; and being in that place, they conforme themselves to another sort altogether of the world, namely. Players, and so they speake like to actors vpon a stage. Alas, how lamentable is this? I do the rather speake a word hereof, hoping that my labours may come to the hands of some that haue power and hearts to reforme it. For it is a great scandall, and no small disgrace to that honorable calling. The yong yeares of some, may not be pleaded for excuse thereof: because
though

though they be yong in yeares, yet by calling they are *Elders*, and ought to be of graue cariage bebecoming Elders. All these things I haue not spoken with any delight in so speaking, but in grieve of heart from loue to God and men, to see such things, and not without feare of Gods iudgements against such things.

I might speake much more of this theame, but I cannot reckon all fashions of the world, and of other vnto them; and therefore no longer to linger in this conformitie to the world, which maketh a deformitie of all things; neither to speake any more of Gods childrens fashioning themselves to this wicked world, that putteth all out of fashion; before notwithstanding I passe altogether from this argument, let vs not altogether forget the pronounce *this*, as interlaced by the Apostle, and prefixed before the word *world*, the better to inforce the dehoration from all conformitie thereunto. For it noteth the shortnesse and vncertaintie of the world. In which respect it is elsewhere called *this present world*; yea, with this adiunct *euill* also inserted before it. And this is not so much to be vnderstood of the place of the world, as of those persons in the world, which before I haue shewed to be meant by the word *world* in this place. And therefore the Prophet speaking of such, saith, *How are they brought into desolation as in a moment?* Zophar also speaking of the wicked man in the singular number, saith, *Though his excellencie mount vp to the beaueus, and his head reach to the clouds, yet he shall perishe for euer like his owne dung: they which haue seene him, shall say, where is he? He shall flie away as a dreame, he shall be chased away as a vision of the night, &c.* Haue we not also heard before, that Iob saith, that *the wicked in a moment go downe to the graue*? Is not this manifest by the whole world (eight persons onely excepted) taken all napping in the flood? by Sodome and Gomorrah suddenly consumed by fire from heauen? So likewise by the examples of *Pharaoh* and his armie, suddenly drowned in the sea? of *Corah, Dathan* and *Abiram*, suddenly swallowed vp of the earth? of *Nabal*,

Tit. 2. 12.

The pronounce,
this,Tit. 2. 12.
Gal. 1. 4.

Psal. 73. 19.

Iob. 20. 6, &c.

Iob. 21. 13.

Gen. 7. 17.

Gen. 19. 24.

Exod. 14. 24.

Num. 16. 31.

1. Sam. 25. 38.
1. Sam. 18. 9.

Isay. 37. 36. 38.

Ester. 7. 9. 10.

Dan. 5. 30.

Act. 12. 23.

bal, suddenly becoming like a stone, &c. of *Absalom*, suddenly hanged by the haire of the head in an oake, and all his armie as suddenly vanquished: of the armie of *Sennacherib*, all almost slaine in one night by one Angell of the Lord, and himselfe likewise murdered by his owne sonne suddenly, as he was worshipping in the temple of *Nisroch his god*: of *Haman*, on the sudden hanged on the tree which he had prepared for *Mordecai*: of *Belshazzar*, suddenly losing both life and kingdom: and finally (to omit many other) of *Herod* in a moment (*mitten by an Angell of the Lord, and eaten up of wormes?*)

The riches of the world are vncertaine, their honours vncertaine, their friendship vncertaine, their health vncertaine, their liues vncertaine, not onely as other mens, but also much more: who therefore that is wise would conformance vnto them?

Besides the former vncertaintie in euery respect of the men of the world, who seeth not that men fashioning themselves to the world, and being at greater expenses by the daily change of such fashions, then they need, to disable themselves from performing many duties of loue vnto other, and from leauing so much to their own children (though many) as their parents left to themselves alone? yea, sometimes by such conformitie and often change of fashions, as new fashions are inuented, *they that were* (at the first) *full*, are brought to such penurie, that they are glad to *hire themselves out for bread*: or that which is worse, they hide themselves, and play least in sight: yea, that is worse of all, either they beg for bread, or else being taken and committed to prison, they die in great miserie: yea also do greatly damnifie other, by their great brauerie, making shew of great wealth, and running into greater debt then they are able to pay, do also begger other as well as themselves. Do not some also fall to theeuerie and robbetrie, for maintenance of their new fashions and brauerie?

Last of all, for our further admonition to be the more warie of all conformitie to the world, it is worthy our remem-

1. Sam. 2. 5.

remembrance and good considerations, that the Israelites desired a King, only to be in the fashion of other nations: so they said, *Make vs a King to iudge vs, like all nations.* This thing did not a little displease *Samuel*, but it displeased the Lord much more. For though the Lord bade *Samuel* praying in his griefe for direction therein, *to hearken vnto the people in all that they said vnto him*: yet marke the Lords reason why he would haue *Samuel* so to hearken vnto the people, For (saith the Lord) *they haue not reiected thee, but they haue reiected me, that I should not reigne ouer them.* May not such as are so ready to conformance to the world, as the Israelites were desirous of a King, to be like to other nations, feare lest the Lord lay of them, that *they haue reiected him*, in that they haue reiected his word, and not submitted themselves to his word against such conformance? This reason against such conformance from the former example of the Israelites desire of a King that they might be conformable to other nations, is the more weightie, because the Lord by the Prophet saith, that *when they asked a King, he gaue them a King in his anger*, (as before he had giuen them quailles) *and tooke him away in his wrath.* But if he gaue them a King in his anger, how did he take him away in his wrath? The taking away of a King giuen in Gods anger, may seeme to be a testimonie of his fauour rather then of his wrath; especially the Lord aduancing *Dauid* to his throne, *a man according to Gods owne heart*? I answer, that the Lord gaue *Saul* to be their King, in his anger against them; but hee tooke him away in his wrath against *Saul* himselfe for his sinnes, namely, for his transgression of the Lords commandment touching the Amalekites, and for his asking counsell of one that had a familiar spirit.

That we may the better take heed of such fashioning our selues, or being fashioned to the world, let vs all, especially such as haue bin borne of Christian parents, & haue had Christian education, take heed of all familiar societie with the world. For there is no meanes more effectuall

1. Sam. 8. 5. 6.

ver. 7.

Hos. 13. 10. 11.

Num. 11. 33.

Phil. 10. 6. 15.

Qu.

An.

1. Sam. 15. 23.

1. Chron. 10. 13.

How we may
auoid confor-
mation to the
world.

Exo. 23. 22.
and 24. 12.
Deut. 7. 2. &c.

Pro. 1. 10. 4. 14.
1. Chron. 20. 37

2. Chron. 27. 7.
&c.

Psal. 15. 4.
Psal. 26. 4. 31. 6.
139. 21.
Psal. 119. 15.

1. Cor. 5. 6.
1. Cor. 15. 33.

Psal. 119. 37.

Gen 34. 1. 2.

Num. 25. 2.

to conforme men to the world, then companie and familiaritie with the world. Therefore the Lord both often and earnestly charged the Israelites to beware of all covenants with the heathen nations, lest they should learne their fashions, and be infected with their sinnes, both in the worship of God, and also in other things. So doth *Salomon* his sonne, and all other. We know likewise what the Lord said to *Iehosaphat* for his societie with *Abaziah* King of Israel; how also he commanded *Amaziah* King of Iuda to dismisse the hundred thousand Israelites whom he had hired to helpe him against his enemies, though to the losse of an hundred talents of silver paid before, and to the great spoile that they so dismissed did make as they returned. He also that *will dwell in Gods tabernacle, must consume a vile person.* *Dauid* also himselve often protesteth his hatred of the wicked, and biddeth the *euill doers to auant*, because he was resolu'd to keep Gods commandments; thereby noting that he could not keepe Gods commandments, if he should suffer the wicked to be his companions. *A little leauen doth the more easily sowre the whole lump;* and *euill communications* the more easily corrupt good manners, because we are all by nature more apt and more inclinable to euill then to good; yea, altogether to euill, nor at all to good.

Another meanes against being fashioned to the world, is to *turne away our eyes from beholding of vanitie, and the fassions of other.* *Dinab* paid deare for her going but to see the fashions of the Shechemitish daughters; and the Israelites being inuited by the Moabites to the sacrifices of their gods, that is, to their idolatrous feasts, became idolaters with them, and *bowed downe to their gods.*

If of necessitie we come in companie where we cannot but behold such things; and if by the like necessitie we haue some dealing with the men of the world, and cannot auoid it; then by prayer to God let vs carrie such spiritual preferuatues about vs, against all corruption thereby, as we vse to carrie about vs in times of common sicknesse,

so

so to preferus vs from all infection of such sicknesse.

These things must be ioyned with those afterward now to be spoken of: in the meane time let none flatter themselves. Sin, of small beginnings and small meanes, quickly groweth great; and being once so growne, it is hardly repressed. Neither doth one sinne go alone, but is accompanied with another. The world also is a subtile harlot, yea more subtile then that harlot whereof *Salomon* admonisheth his sonne and all men to beware, and to take heed of her inticements and allurements vnto her fashions. Thus much of this first part of this second verse, in these words,
And be not conformed to this world.

Pro 6. 25, and
7. 5. &c.

CHAP. XIII.

*Of the next words, viz. of the amplification thereof by an opposi-
site thereto, namely, transformatio: as also of the meanes
whereby we may be transformed: and of part of
the second amplification of our said trans-
forming, from the end thereof, that is,
that we may prone what is the
will of God.*

The next words are, *But be ye transformed*. Of these words I will speake very breffly. The first word, *but*, here and elsewhere noteth a plaine opposition betwixt that before, and this now spoken; betwixt that *conformitie to this world*, and this *transformatio*: yea, such an opposition, as that the one and the other cannot agree together, neither may be ioyned together. The like opposition of impossible agreement together, is noted by the same word in the originall text elsewhere, as when our Sauour saith, *Flesh and blood hath not reuealed this vnto thee, but my Father which is in heauen*. And, *Labour not for the meate which perisheth, but for the meate which abideth to euerlasting life*. By the same word also *Paul* noteth such an opposition be-

*Be be transfor-
med.*

Mat. 16. 17.
Ioh. 6. 27.

1. Cor. 4. 16.

ver. 17.

3. Ioh. 11.

2. Kin. 17. 33. 41

Zap. 1. 5.

Iam 4. 1.

Apc. 16. 18.

Ephes. 2. 2.

2. Cor. 4. 4.

1. Cor. 11. 13. 14

betwixt fainting and being daily renewed in the inward man, as that thereby he teacheth such as so faint and be discouraged by afflictions, cannot all the while they so faint be renewed in their inward man. The opposition also betwixt looking on the things that are seene, and the things that are not seene, is exprest by the same word that is here translated *but*. So when John saith to Gaius, Follow not that which is euill, *but* that which is good; he teacheth, that both euill and good cannot be followed. Many other the like places there are, needlesse to be here alledged. By this word therefore *but*, the Apostle in this place teacheth vs, that we can be no more conformed to the world and thus transformed, then we can truly feare God, and yet *serue other gods*; or then we may swear by the Lord and by *Malcham*; or to be short, then we can follow both good and euill.

Secondly, this word *but*, insinuateth something to be understood after the word *be transformed*, whereunto we must be transformed, as well as before the Apostle had shewed whereunto we must not be conformed, viz. to the world. As therefore conforming and transforming are opposed one to another; so, what is to be opposed to the world, but God himselfe? For we haue before heard, that *the amitie of the world, and the wisdom of the world*, are opposed to *the loue of God, and to the wisdom of God*. By these things therefore it is euident, that when the Apostle exhorteth vs to be transformed, he meaneth, we should be transformed to God, in being holy as he is holy, as before we heard. It is a turning, but from the world vnto God, as God himselfe saith, *If thou returne, returne vnto me*. And this all one with turning from darknesse to light, and from the power of Satan (the Prince and god of this world) vnto God. This turning must be of our whole man, as the former sacrificing of our selues. It must be in truth, and not in shew, as the Apostle saith, that *Satan transformeth himselfe into an Angell of light*. For the word there vsed, is not that that is here in the second place, but that that is before vsed, and translated *be not conformed to this world*, whereby the distinction

distinction before noted out of *Chrysostome*, and his difference betwixt the two originall words here translated *conformed* and *transformed*, seemeth to be the more authentically, because as *Satans* transforming himselfe into an *Angel of light*, is not reall and permanent, but superficiall, and therefore suddenly vanissheth, he quickly appearing in his colours againe: so all conformitie to the world is superficiall, and doth quickly vanish, like a morning mist or dew, or rain-bow in a cloud. But transformitie and turning to God, is that that continueth and abideth for ever. Once wrought, it is done for ever. For as it is vnto God, so it is of God, who is not like to that vnwise man that taketh in hand the building of a tower, neuer counting before what it will cost him, and is therefore forced to leaue before he haue finished it, as not being able to go through with it; but God is wise, and able to go through stitche with whatsoeuer he beginneth: for who can hinder him? Notwithstanding because no man is here so transformed and turned to God, but that stil there remaineth in them some corruptions, and some dregs, and as it were stumps of the old man, in respect whereof he may still crie out as *Paul* himselfe did, *O wretched man that I am, who shall deliuer me from this bodie of death?* Therefore the Apostle here exhorteth these worthy Romanes to transforme themselves, that is, more and more to turne vnto God, as before he had exhorted them to present themselves a sacrifice to God, *living, &c.* though they had bin such a sacrifice long before. Now both our first, and our second, and our daily turning vnto God, is the worke onely of God, according to the Prophets prayer, *Turne vs againe, O Lord God of hosts, &c.* and that because our said first turning is as great a worke as the first creation of the world; and our second and daily turning, is as great a worke as Gods daily government of the world: yet for all that, we haue all need of daily exhortations so to turne, as the meanes whereby God worketh our said turning, and prouoketh vs more and more so to turne.

10k. 14. 28.

Rom. 7. 14.

Psal. 80. 7. 19.

Mat 17. 2.
Mark 9. 2.

Heb. 1. 3. 8. 7.

1. Cor. 13. 13:

2. Cor. 3. 18.

By the renew-
ing of your
mind.

The word here vsed, is also of the passive voice, to teach vs as much as before I said, that it is not our worke so to turne and to transforme our selues, but the Lords.

It is also that word that is vsed for Christs transfiguration in the Mount: yet it doth not crosse any thing that before I haue said. For though that transfiguration or transformation were but for a time, for the better strengthening and comforting of those Disciples that he had there with him: yet it was in truth, and reall, as a president of that glorie he should haue when he should ascend into heauen, and the which now he hath in the heauens, *as the right hand of Maiesstie*. It was not like to that transformation that before we spake of, of *Satan into an Angell of light*; but it was that very true transformation which he had in his ascension, and yet hath, and euer shall haue. Yea, this very word also is vsed of vs by the Apostle, when he saith, *We all as with an open face beholding as in a glasse the glorie of the Lord, are changed into the same image from glorie to glorie, &c.* For here also he meaneth a reall and a true change, not a change only in shew. The summe of this is, that it is not enough for vs not to be conformed vnto the world, but we must be transformed and made like vnto God. This shall suffice to haue spoken of these words, *But be transformed.*

The next word in our text, is concerning the inward meanes of our transforming vnto God; this is said to be *by the renewing of our minds*. Or these words may be read thus, *in the renewing of the mind*: as noting y^e subiect wherein this transformation is begun: but I rather reade it as before, for the meanes of our transforming. So here are two things: *renewing*; and the subiect of renewing, *viz. the mind*. Neither is the pronoune *your*, altogether to be neglected, but to be obserued, as teaching, that although these Romanes were already excellent Christians, (it were well if our Romanists were such) yet euen they need more renewing, and daily renewing of their mindes; as also that men must not poss over the instruction of men to other,

ther, but apply them to themselves. But the chiefe matter here, is the renewing of the minde. Now although these two words intimate two things (as I said,) first a *renewing*; secondly, of the *mind*: yet I will not speake severally, but ioynly of them both. The former expresseth a renewing; the other signifieth how and in what maner, or rather in what part we must be renewed. If we will not be conformed to the world, but desire to be transformed and turned vnto God, we must be first renewed. Without renewing, all our not conforming to the world, and transforming and fashioning our selues vnto God, is nothing worth. But this renewing must be of our mind. If our minds be not renewed, all other things are nothing; even all the renewing of our outward man: yea, it is not possible either for our outward man to be renewed, or being renewed, long to hold and continue, except the minde be renewed. If the mind be renewed, the whole man will be renewed. The Apostle hath the like words, though not the same, elsewhere, *Be ye renewed in the spirit of your mind.* The word renewing coming frō a verb compounded with a preposition prefixed, in composition signifying a reiteration of a thing before done; here signifieth the restoring of the mind to that state wherein it was before the fall of *Adam*.

By the *mind*, is to be vnderstood the principallest part or power of our soule, the chiefe seate of our reason, vnderstanding and thoughts; the queene and commander of all our affections, and of the will it selfe. This being changed, the whole heart or soule will be changed. This being renewed and restored to the first perfection thereof in *Adam* in his first creation, the whole heart and soule will be renewed and restored, which is done by the word. The whole heart being renewed and restored, touching knowledge, thoughts and affections, and will also it selfe, the whole outward man, touching all the behaiour thereof, will also be renewed and restored. Yet all this renewing is but *in part* in this life, but to be made perfect and com-

Ephes. 4. 23.

Psal. 19. 7.

1. Cor. 13. 9. 4.
&c.

pleate in the life to come. Notwithstanding being here once begun, this beginning is such an assurance of that future perfection thereof, as that all the diuels in hell by all their subtiltie and power shall neuer be able to hinder the said perfection.

This mention here of the renewing of our mind, teacheth, the very mind and best part of men to be decayed; for otherwise there needed no renewing.

It teacheth also, that there remaineth some oldnesse in the mindes of them that are as well renewed as these Romanes; in respect whereof they haue need to be euery day more and more renewed.

But there may be a shew of renewing of the outward man, without this renewing of the mind and whole man: but that is but for a time, it cannot hold out, it will vanish, as appeareth by the examples of *Iehu*, of *Iudas* that betrayed our Sauour, of *Demas*, of diuers that *forsooke our Sauour himselfe, and walked no more with him*; of many other that *forsooke Paul and Iohn*. All these and diuers other were outwardly transformed, and in some sort renewed; and so many daily are and shall be renewed to the end of y^e world, but not by their renewing of the mind here spoken of: yea, some haue on the sudden some good thoughts and motions, as it were flashes of the Spirit, which afterward by the watery corruption (as it were) of the heart more abounding, as also by worldly cares or pleasures of this life are soon quenched. Yea, sometimes good thoughts and good motions wrought by the ministry of the word, are all dashed, especially in yong men, by the wicked counsell of some other yong companions. All these are not transformed by the renewing of the mind. But leauing this, let vs now come to the end wherby our former transforming to God by the renewing of our mind, is further amplified. This is, to *trie or proue what is the good, acceptable and perfect will of God*. Here are two things to be considered: first the action, trying or prouing: secondly, the thing to be tried or proued.

To

2. Kin. 10. 31.
2. Tim. 4. 10.
Ioh. 6. 66.
2. Tim. 1. 15.
1. Ioh. 2. 19.

Mat 13. 23.
Luk 8. 14.

To proue the
will of God.

To *trie* or *proue* here may signifie, by experience to try or proue, and so to find out a thing by through siring and boulding of it, as that we do also approue and allow it. Therefore *Peter* making this to be the end of manifold, light and short afflictions in this life, *that the triall of our faith, much more precious then of gold tried in the fire, might be found to our praise, honour and glorie, &c.* vseth both the *nowne triall*, and also the *passiue participle being tried*, that come from the sam: roote from whence the *actiue verbe* here vsed also cometh, and so dorth signifie our faith approued, and the gold also purged from all drossie by the fire, and so made manifest to be good and currant.

Howsoever we take this word, whether for prouing or approuing, it being written to an whole Church, teacheth, that all ought to haue knowledge themselves to trie. For, without knowledg, there can be no trial. So elswhere we are willed to *proue all things*, and to *trie the spirits*. This we must do of our owne knowledge, not relying vpon the Church onely. Are not the *men of Berea* commended for prouing the doctrine of *Paul* himselfe? And how did they proue it? By the Church? No: but by the Scripture. As euery man must *line by his owne faith*, and not by the faith of another: so for triall what is the will of God, he must haue knowledge of his owne. The knowledge of another will do him little good. Ignorant men that doubt of pearles or precious stones, or gold, may trie the same by the knowledge of other that are skilfull and faithfull: but in matters of saluation, they must not trust onely to the knowledge of other, how learned or faithfull soeuer. Therefore we are charged to *ioyne knowledge with faith* and other vertues; and to *grow in grace and in the knowledge of our Lord Iesus Christ*: and *Paul* longed and prayed to be with the *Philippians*, that by his presence *their loue might abound more and more in knowledge and in all iudgement*, whereby they might be able to *proue* (vsing the word here vsed) *things that differed, &c.* Neither is there any true faith without knowledge. For knowledge is the *genuis* in the definition

1 Pet. 1. 6. 7.

The necessitie of knowledge.

1. The. 5. 11.
1. Ioh. 4. 1.Aet. 7. 10.
Hab. 1. 4.2. Pet. 1.
2. Pet. 3. 18.

Paul. 1. 9. 10.

Ephes. 4. 13.
Tit. 1. 1.

Ephes. 4. 18.

1. Cor. 11. 28.

2. Cor. 13. 4.

of faith. The Gentiles also are said to be alienated from the life of God, through the ignorance that was in them. And how shall a man examine himselfe before the Supper of the Lord, and trie whether he be in the faith or no, without knowledge? But hauing written at large elsewhere of the necessitie of knowledge, I will say no more in this place for prooffe thereof, or for the confutation of the Popish and doltish doctrine for Ignorance to be the mother of deuotion, thereby to make all fooles and dols, and so of their religion. In which respect, vnderstanding deuotion to their religion, they speake most truly. For none of any knowledge will haue deuotion vnto it.

3. Cor. 13. 3. 5.

Oh that some would seriously consider of the former last place to the Corinthians, for examining whether they are in the faith or no, for prooffe of Christ speaking in the Ministers of the Church of England, by faith wrought and increased in the hearts of many through their ministry: then would there not be so much question of their ministry, whether it be Christian or Antichristian, as there hath bin.

The will of God cannot be proued but by them that haue renounced conformitie to the world, & transformed themselves to God, and be renewed in their mind.

1. Cor. 2. 14.
Ioh. 3. 3.
Mat. 16. 17
Ephes. 1. 17. 18
Mat. 16. 23.
Mark 3. 3.

But to returne. When the Apostle exhorteth these Romanes to be transformed to God by the renewing of their mind, for the prouing what is the will of God, he thereby teacheth vs, that we cannot possibly proue what is the will of God, except we first haue renounced conformitie with the world, and be also transformed to God and renewed in our mind. For all the wisdom of the flesh is enmitie to God. One enemy will neuer iudge well of the will of another: neither is the naturall man capable of the things of the Spirit of God. Except a man be borne againe, he cannot see the kingdome of God. He cannot vnderstand the mysteries thereof. Whatsoeuer any man knoweth of Christ vnto saluation, flesh and blood hath not revealed the same vnto him, but the Father of Christ himselfe by his holy Spirit; the which is therefore called the Spirit of wisdom and reuelation, to enlighten our vnderstanding, &c. Without this Spirit, man sauoureth not the things that are of God, but the things

things that are of men.

The vse of this point therefore briefly is, as to refute the Popish doctrine of mans naturall capacitie of the mysteries of God; so also to instruct vs, that if euer we will proue, and know, and approue this will of God, then we leaue off conformitie to the world, and labour to be transformed to God, and renewed in our mind. For what is the cause why many in these dayes, neuer so much as trie and examine what is the will of God, much lesse approue it to be such as it is? Euen this, that such haue not renounced the conformitie of the world; neither turned to God, nor renewed in their mind. Whatseuer, and how excellent soeuer this will of God be in it selfe, yet it is obscure vnto them. Though they heare this will of God neuer so perspicuously and plainly laid forth & opened vnto them, yet *all things are done in parables vnto them, that seeing, they may see, and not perceiue, &c.* Let such therefore looke to themselves in time, not onely that contemne the word & neglect the hearing thereof, but that also *are euer learning, and neuer be able to come to the knowledge thereof; lest they be of the number of them of whom the Apostle saith, If our Gospell be hid, it is hid to them that perishe.*

Moreouer, to whom God hath reuealed this his will, let them *giue thanks to God the Father, the Lord of heauen and earth, in this behalfe, as our Sauiour did for reuealing the same to the babes of his time, and as Paul did for the enrichting, of the Corinthians by Iesus Christ in euery thing, in all vnderstanding, and in all knowledge.*

But how shall we be so withdrawne from conformitie to the world, and be transformed vnto God, and renewed in our minds? It is the worke onely of God; yet he worketh it by meanes, especially by preaching his word, wherein this will of God is contained: yea, he beginneth it, vp holdeth it, and increaseth it by this meanes; as also by much reading and meditation of the said word; by conference likewise with them that haue more shaken off the world, and turned vnto God, and be more renewed in their

Mark. 4. 13.

2. Tim. 3. 7.

2. Cor. 4. 3.

Mat. 11. 25.

1 Cor. 1. 5.

their mindes then our selues. And all these will be the more blessed vnto vs, the more often and earnestly by prayer we craue the blessing of God vpon them. I could plentifully proue these particulars, but that I labour for breuitie.

The will of
God, and what
is meant hereby

The next point to be considered, is the thing it selfe to be proued, *This is the will*, not of man, but of God. What is this will of God? If I should tread in the steps of *Thomas Aquinas* vpon all the former words of this text, who maketh point vpon point, as the rest of the Schoole-men likewise do vpon other Scriptures, I would I might not say also as some in these dayes vpon every text do to make *quare* vpon *quare*, that they rather obscure then illustrate and open the Scripture, and so do more oppresse the memorie of their hearers or readers, then edifie them, and stand long vpon a little, and be tedious to all men; if (I say) I should take this course in shewing what *will of God* is here meant, I might make distinction vpon distinction, (as the Schoole-men do vpon the grace of God, and of what not) and so also make more shew of learning then I haue, and yet with no great profit to other. To omit therefore this veine, which to me seemeth but vaine; touching the former question of the will of God, *Peter Martyr* saith, that some vnderstand it of those things that God wil leth, not of the power whereby he wil leth them; as if this will signified the expressing of his disposition: as when we say, this is mine, or this mans, or his will; when it is onely meant what I, or this man, or he wil leth: so that when we see the will of God (namely by the effects hereof) we should account it *good, acceptable*. But all this seemeth somewhat obscure, and not sufficient to make plain the will of God. Other vnderstand it of all before spoken, of not conforming our selues to the world, of being transformed vnto God, and renewed in our mind; as if the Apostle had said of all that, *This is the will of God*. Of these two opinions, *Peter Martyr* approueth the former, seeming not to allow it spoken of Gods will reuealed in his

written

written word, but of the will of God reuealed by his works, in sending prosperitie or aduersitie, peace or trouble, health or sicknesse, &c.

Haymo (though a foolish Papist) interpreteth it of the reuealed wil of God in the Scriptures. For thus he writeth first of all, of not conforming vnto the world, & of being renewed in our mind: *Nolite (inquit) conformari huic seculo, i. nolite similes fieri amatoris huius seculi, &c.* Be not (saith he) conformed to this world, that is, be not like vnto the louers of this world, who despise vertues and follow after vices: *sed reformamini in nouitate sensus vestri, per studium lectionis & meditationis veteris & noui Testamenti:* but be reformed in the newnesse of your mind, by the studie of the reading and meditation of the old and new Testament. Our sense and vnderstanding is daily renewed and reformed, whiles we profit daily, and more and more increase in wisdom, vnderstanding those things of God, which before we were ignorant of, &c. Afterward coming to the word now in hand, *that ye may proue what is the will of God*, thus he writeth, *Qui sacras Scripturas sedulo legit, ille inuenit quid sit voluntas Dei, &c.* He that diligently readeth the holy Scriptures, findeth what is the will of God, that is, what pleaseeth God, what displeaseth him, or how his will may be fulfilled. For in all our actions we ought to weigh whether our works be acceptable to God or no. Thus much out of *Haymo*: and the more, that we may the more admire the wisdom of God in bringing such sweete water out of such a bitter and stinking fountaine, as anon we shall see. The same also seemeth to be the iudgement of *Piscator* in his *Scholia* vpon these words, So of *Rolloc*. For vpon these words, *that ye may proue*, thus he saith, *Hic finis est transformationis sine reuocationis mentis vt viuamus ex voluntate Dei, &c.* This is the end of our transformation or renewing of our mind, that we may liue according to the will of God: for this is that which he saith, that we may proue what is the will of God. For we proue (or approue) the will of God, whiles we liue

according vnto it. Now we are not to liue according to the secret wil of God, manifested only by his prouidence, but according to his will onely revealed in his sacred Scriptures. This is also the iudgement of most reuerend *Caluin*. For after other things soundly written vpon this text, he addeth, *Mundus quo ipso fabricauit opera, sed persuadet esse bona, &c.* The world perswadeth it selfe that the works which it forgeth are good; *Paul* denieth, saying, that by Gods commandements we are to esteeme what is good and right. The world applaudeth and maketh it selfe merry with her owne deuices; *Paul* affirmeth, that nothing pleaseth God, but what he hath commanded. The world to find perfection, falleth to new inuentions; *Paul* determining all perfection to be in the will of God, sheweth, that if any man passeth these limits, he is deluded by a false imagination. All this saith *Caluin*, wherein who can dissent from him?

Notwithstanding, to speake my mind ingenuously and freely, without the enuie of any, I do not think the whole reuealed will of God in his word to be here meant, but chiefly and principally the wil of God reuealed in his Gospel, first preached by our Sauour, and afterwards by his Apostles and other Ministers thereof according to the preaching of Christ, and to the preaching and writing of the Apostles, yet also contained (though not so perspicuously) in the writings of the Prophets and *Moses*. And I do the rather thus thinke, because this will of God in the Gospell is most worthy to be called by the name of the will of God, as the which reuoketh and cancelleth many things in the old Testament, and is the last will of God, in these last times deliuered by the Sonne of God. For as the last Will of a man is his onely Will, disanulling all former Wils, and all former gifts and bequests not contained in the last Will: so this last will of God, in many things disanulling the former, and in many things also ratifying the same, is chiefly, principally, and onely to be accounted the wil of God. The three adiuncts also following,

A&C. 26. 22.
Rom. 1. 2.

Heb. 1. 1.

ing, whereby this will of God is described and commended, do most fully belong to this last wil, revealed and contained in the Gospel, and in the scriptures of the new Testament, as afterward shall more fully appeare. As for the morall Law, that is not at all nullified by the new Testament, but thereby ratified, as appeareth Matth. 5. from the seuenteenth verse to the end, and by many precepts of the Apostles for obseruation both of the whole morall Law, and also of all the particular duties therein contained.

Tit. 2. 12.

Touching the vse hereof, let vs alwayes for auoiding of conformitie to the world, and for transforming our selues vnto God, and the renewing of our minds, haue recourse to this wil of God reuealed in his word, especially in the new Testament, wherein onely as in a most perfect glasse, and the rule of all righteousnesse, we are to see all things amisse in our selues, and whatsoeuer is good and acceptable to God and perfect: yea, this word, especially this word of the Gospel, is not onely such a perfect glasse as wherein we may see all things amisse in our selues and other, and what is to be done, what not to be done; but it is also a most precious optick glasse, farre passing all optick glasses for this life, which notwithstanding are in high price with men. For by this glasse we see things in heauen it selfe, hid from all the men in this world, that are also of this world. By this glasse we see behind vs as well as before vs, euen the *making of the world* at the first by the word of God, and all other things done by the Lord from the beginning of the world till this houre, that are recorded in the word; and that a thousand times more perfectly and certainly, then we see any other things mentioned to be done in any other histories whatsoeuer. Yea, by this glasse we see not onely things that are and that haue bin, but things also not yet extant or being, but that shall hereafter be. Is there any such optick glasse in all the world, for the sight of things belonging to this life?

Iam. 1. 25.
2. Cor. 3. 18.The Gospell
an excellent
optick glasse.

Heb. 11. 3.

Now although we haue before by the words of M. Cal-

The third adiuncts of the will of God.

{ Good,
Acceptable.
Perfect.

Haymo an hay-maker.

The tripertite interpretation of three adiuncts of Gods will by Haymo.

min, scene much concerning the three attributes of this will of God following, *good, acceptable (or well pleasing) and perfect*; yet something more is now to be spoken of them. First of all therefore let vs vnderstand that the Apostle addeth them, not onely to amplifie and commend this will of God, but also the better to confirme the former exhortation, and the more to prouoke vsto the more care and diligence in examining, trying, and prouing and approuing this will of God. For who that hath any thing in him, will neglect a will so good, so wel pleasing to God, so perfect? this also being considered, that whosoever be. longeth to God, shall in this his such will, find many and bountifull legacies for himselfe, most worthy his seeking, and his paines to get them.

Here, in the next place, for the meaning of the said three adiuncts, let me shew you what *Haymo* before mentioned speaketh thereof. Before we haue heard him to speake honestly and soundly, like a good Diuine: but now hauing laid aside his Episcopall robes, yea his Diuinitie books also, he commeth as it were stript to the waist, like a lustie hay-maker into the field, tossing these words vp & down, as an hay-maker tosseth the grasse in the wind and Sunne, to wicher it and weather it for hay. For he bringeth a tripertite Interpretation, as it were a Tridentine forke (more vsuall indeed to loade dung with, then to make hay with) expounding these three adiuncts three wayes, and yet not saying to any, *virum harum manis accipe*, of these three chuse which pleaseth you best; but leauing them all at random, as if they were all meant by the Apostle.

But what are these three interpretations of his? The first is this: *Bona voluntas Dei est quia bona desiderat semper, &c.* The wil of God is good, because he alwayes desireth those things that are good: it is well pleasing, because all good things are pleasing vnto him: it is perfect, because he lo-ueth no doubling, but those things that are done with a sincere heart. Where let it be noted, that he condemneth such iuggling and equiuocating as now is commonly pra-ctised.

raised and stoutly defended by the Papists. That is his first interpretation, not much to be blamed. What is his second? *Aliter* (saith he) *bona in fide; bene placens in spe futurorum bonorum; perfecta in Dei charitate, id est, in Dei dilectione & proximi: hac enim tua voluntatem Dei perficiunt:* Good in faith; well pleasing in the hope of good things to come; perfect in charitie, that is, in the love of God and our neighbour: for these three make perfect the will of God. What is the third interpretation? Most excellent. *Sive aliter, Bona voluntas Dei est in coniugalis, bene placens in viduis, perfecta in virginibus. hi tres ordines, si secundum voluntatem Dei, & virtutis tramitem processerint, pramijs voluntatis Dei donabuntur:* Or otherwise (saith he) the will of God is good in married persons; well pleasing in widows and widowers; perfect in virgins, that is, in persons never married: these three orders, if they proceed according to the will of God, and in the pathway of vertues, shall be rewarded with the rewards of the will of God. Is not this lustily done? Hath he not plaid the man in them, especially in the last? Alas, what pittie was it that he died but a Bishop, and was not first rewarded with the triple crown of Rome. The first indeed (as I said) of these is not much to be blamed, save that the one may be confounded with the other. The second is the lesse to be condemned, because he aimeth at the words of the Apostle, *Now abide th faith, hope and charitie.* Yet when he saith, that these three make perfect the will of God, and yet before had put perfection in charitie, he seemeth to confound and contradict himselfe, making perfection to consist in all, or to require all, and yet before having ascribed it to one, and namely, to charitie. The third is ridiculous, and a meere dottage, albeit taken from some of the ancient Fathers, that too much doted vpon the excellencie of single life above marriage. For *Ierome* (too farre gone that way) interpreteth those degrees of good fruit vpon the good ground, as *Haymo* doth these three adiuncts of the will of God. For he expoundeth *an hundred fold* of virginitie, *sixty fold* of

1st Cor. 13. 13.

Mat. 13. 23.

Ecclef. lib. 6.
cap. 7.
Mat. 19, 12.

Gen. 2, 18.
Hab. 3, 4.

Against Durum.
1 Cor. 7.

ver. 26.

ver. 28.

widowhood, *thirtie fold* of married persons. Some other of the Fathers also did too too much magnifie a single life: yea, and as *Eusebius* testifieth, *Origen* (though in other things too much allegoricall) interpreting the words of our Sauour literally, *There be Eunuches which haue made themselves Eunuches for the kingdome of heauen*; *Origen* (I say) vpon the said words literally interpreted, did geld himselfe. Why do not all Popish Priests and other Votaries in these dayes, the like? But it was not thus from the beginning. For God at the first creation of man, said, *It is not good for man to be alone*. And the Apostle saith, *Marriage is honorable among all men*. Vpon which words, *D. Whitaker* noteth, that he neuer so said of a single life. All the commendations of a single life by the Apostle, are onely in respect of some outward inconueniences by marriage: and secondly, for that present time of the distresse of the Church, and for the like. For he saith, *This I say, that this is good for the present distresse, or necessitie*: and by good he meaneth not morally good, but onely outwardly good. If he had meant it morally, he would not haue said, *If thou marry, thou hast not sinned; and if a virgin marry she hath not sinned*. But I will not any longer insist vpon this matter, whereinto I haue fallen but obiter, and by occasion of the former words of *Haymo*, for a short confutation of his dotage.

CHAP. XIII.

*Of the two first adiuncts of the will of God,
Good and Well pleasing.*

How the third
adiuncts of the
will of God are
here to be taken

TO returne now to the Apostles three adiuncts of the will of God, hauing before shewed how this will of God is here to be taken, namely, for his reuealed will in the new Testament; let vs now consider how the said three adiuncts are here likewise to be taken.

For

For my part therefore, I cannot but thinke them to be spoken partly by opposition in some sort to the will of God before in the time of the Law; partly by comparison therewith, and preferment about it.

By opposition, as he doth elswe here call the ministerie of the new Testament *the ministerie of the Spirit*, but of the Law *the ministerie of the letter*: saying further, that *the letter killeth, but the spirit giveth life*: yea further, calling the old Testament *the ministerie of condemnation*, but the new Testament *the ministration of righteousness*. Yea, moreover saying, that the one *is done away*, but that the other *remaineth*: concluding, that therefore that is in the former respects the ministration of the new Testament and of the Gospel is *glorious*, but that the ministration of the old Testament and of the Law, was in some sort without glorie.

By comparison also of the will of God in the new Testament with his will in the old; I take these three adjuncts to be vnderstood, namely, *good* to signifie *better*, *acceptable* or *well pleasing* to signifie *more acceptable*; or *more pleasing*; & *perfect* to signifie *more perfect*. These things shal be more euident, by handling these adjuncts particularly.

To come therefore to the particulars, by *good* here I do not vnderstand all goodnesse generally, but chiefly Gods grace and kindnesse, as the word *good* is often elswhere taken. The Prophet saying, that *God is good to Israel*, meaneth that God was gracious or kind to Israel. So is it taken when it is said, *O gine thanks vnto the Lord, for he is good &c.* And againe: *Praise ye the Lord, for the Lord is good.* And againe, *The Lord is good vnto them that wait for him.* And who knoweth not that in this time of the Gospel the Lord hath shewed himselfe *better*, that is, more kind and gracious then in former times he had done, in remouing the law of ceremonies, for the manifold and chargeable sacrifices, for the abstinence from many kinds of meates, for the manifold washings in diuers respects, for the great and tedious iourneys; in respect of all which the Apostle calleth all the said Law by the name of *a yoke*,
which

2. Cor. 3. 6. &c.

What is meant
by *good*.

Psal. 77. 1.

Psal. 106. 1. 107.

1.

Lam. 3. 25.

Erod. 13. 17. 18.

24

Act. 15. 10.

Mat. 11. 30.
1. Ioh. 5. 3.

Col. 2. 17.
Heb. 10. 1.

H. b. 1. 1.

Mat. 13. 17.
Luk. 10. 24.

1. Cor. 4. 4.
2. Cor. 6. 2.

Ioh. 3. 16.
Rom. 8. 32.
Mat. 3. 17.
Heb. 1. 2.
Col. 1. 15. 17.

Gal. 4. 4.

*which neither their fathers nor they were able to beare. Doubt-
lesse in this respect as well as in other, Christ compara-
tively calleth his yoke easie, and his burden light. And Iohn
saith, that Gods commandments are not grievous. Who
knoweth not also the Lord to have shewed himselfe
more gracious now then in the time of the Law, by per-
forming all things before promised, and signified by types
and figures, which were onely shadowes of things to come?
How great likewise is Gods goodnesse now, above that
it was in old time, euen to the Israelites, in speaking vnto
vs by his Sonne immediatly in his owne nature once for
all; and doing such things by his said Sonne, and by his
Apostles furnished with power from his Sonne for the
doing of them, as neuer had bin done before; and where-
unto all the wonders that he did in the land of Egypt, and
all the great victories that afterward he gaue vnto his peo-
ple, are not to be compared? In respect of the said doctrine
deliuered by his Sonne, and of the said works he said to
his Disciples, *Blessed are your eyes which see the things that
ye see, and your eares for they heare: for verily I say vnto
you, that many Prophets and righteous men haue desired to see
those things that ye see, and haue not seene them; and to beare
those things which ye heare, and haue not heard them.* This
time of the Gospell is that acceptable time and day of salua-
tion, wherein the Lord hath succoured vs in Christ Iesus. This
time of the Gospell is that fulnesse of time, wherein the
Lord in his loue vnto the world sent forth his Sonne, his onely
begotten Sonne, the Sonne of his loue, in whom he is well plea-
sed; the heire of all things, by whom he made the worlds; the
brightnesse of his glorie, and vpholding all things by the power
of his word, and much more excellent then the Angels. This
time (I say againe) is the fulnesse of time, wherein the Lord
hath sent forth his Sonne, made of a woman, made vnder the
Law, to redeeme them that were vnder the Law, that they
might receiue the adoption of sons. This time of the Gospell
is that time, wherein Christ Iesus being equall to God, for
the working of our said redemption humbled himselfe,
and*

and tooke our nature vpon him, and therein became obedient vnto death, euen the death of the crosse, and so became a curse for vs, so discharge vs from the curse of the law, and to make vs eueralstingly blessed: and vpon that crosse he blotted out the hand-writing that was against vs: and contrary vnto vs, and tooke it out of the way, nailing it to his crosse, and spoiling principalities and powers, he made a shew of them openly, triumphing over them in the said crosse. This time of the Gospell is the time wherein the Lord according to his promise hath poured out his Spirit vpon all flesh, and wherein at the ascending vp of Christ Iesus on high, and leading captiuitie captiue, he hath giuen gifts vnto men: euen greater gifts then all the mightie Monarks of the world can giue to their greatest fauourites.

It is likewise much for this purpose, that the mysterie of the Gospell, kept secret since the world began, and not made knowne to the sonnes of men (that is, to the Gentiles, that were onely the sonnes of men, as the daughters of the wicked are called the daughters of men) is now made knowne and reuealed vnto his holy Apostles before, and in these times also to the sincere Ministers thereof.

Whereas before also God shewed his word onely to Iacob, and his iudgements vnto Israel, not dealing so with any nation: and the Oracles of God were onely committed to the Iewes; now they are communicated to all nations, the partition wall being broken downe, and Iewes and Gentiles made one, and there being no difference of the one from the other.

In all the former respects, may not the will of God now reuealed in the Gospell, be called good, yea better then the will of God reuealed in the old Testament? Certainly we may so call it by Apostolicall warrant and authoritie. For this will of God contained in the new Testament? and being the new Testament is expressly said to be a better testament, or a better covenent; as hauing better promises, not of an earthly Canaan, but of an heauenly kingdome, typically signified by the former Canaan; and being confir-

C c

med

Phil. 2. 8.
Gal. 3. 13.

Col. 2. 14.

Ioel. 2. 28.
Act. 2. 18.
Ephes. 4. 8.

Rom. 16. 25. 26.

Gen. 6. 2.
Ephes. 3. 5.

Phil. 1. 47. 19. 20.

Rom. 3. 2.

Ephes. 3. 13. 14.
Gal. 3. 28.Heb. 17. 22. and
8. 6.

Heb. 9. 13. and
10. 4.

Heb. 7. 17. and
9. 18. and 10. 10.

Ephes. 4. 4. 5.

Heb. 13. 8.
Rom. 1. 13. 18.

Mat. 8. 11.

Tit. 2. 11.

med and sealed, *not by the blood of buls and goates, but by the blood of Iesus Christ*, though figuratiuely also represented by that blood of buls and goates; and yet not repeated, but *once shed, for ever to sanctifie them that are sanctified*; yea, that are to be sanctified for ever afterward: yea also, that were sanctified ever before. For all the Fathers, even of the old Testament, were not sanctified and saved by the sacrifices of those times, but by the sacrifice onely of Christ Iesus himselfe, offered by himselfe, and typed by the former sacrifices. For as there is but *one faith, and one hope*, &c. so there was but one salvation, and that one was common to all beleeuers vnder the Law as well as in the time of the Gospell: *Christ Iesus is the same, yesterday, and to day, and for ever*. He is *the Lambe slaine from the beginning of the world*, that is, by vertue of whose blood shed in these last times, all the elect before the coming of Christ in the flesh, as well as they that were borne after, were saved, and entred into heauen immediatly after their translation from hence. And therefore our Sauour promisseth no other happinesse or salvation to them that *shall be called and come from the East and from the West*, that is, from all corners of the world, then to *sit downe with Abraham, Isaac and Iacob in the kingdome of heauen*.

But to returne; in consideration of the things before said, the Apostle speaking of these times, wherein this good will of God is reuealed, saith, *The grace of God hath appeared, bringing saluation vnto all men*. By the word *grace of God*, he meaneth the Gospell: by the word *appeareth*, he meaneth hath shined and gloriously broken forth, dissolving and scattering all the cloudie types of the Law, like to the Sunne breaking out of, or scattering the darknesse of the night, and the thick clouds of the aire. By the words *bringing saluation*, he meaneth the declaring, yea also the conferring of saluation more plentifully then before. And by *all men* he vnderstandeth all, both of what state and condition soeuer, old or yong, men or women, masters or seruants, &c. and also of what nation soeuer, Jewes or Gen-

Gentiles, as before was shewed. And though in the words following, he saith, that it teacheth vs the same things that the morall Law teacheth, and that as children, according to the signification of the word, thereby intimating that all that will be taught by the Gospel of the kingdom, and that will by the Gospel enter into the kingdoms of God, must be like to little children: yet he meaneth another manner of teaching then onely of the bare Law; namely, not imperatively onely and outwardly, but also effectiue, powerfully and inwardly working that it teacheth.

So also, and in this former respects, the Gospel is called by the name of *saluation*, and of *great saluation*, as more powerfully and abundantly making men partakers of saluation, and of the Prince and author of saluation Christ Iesus himselfe, who therefore by *Simeon* in his Song is called by the name of *Saluation*.

Neither is the Gospel called *great saluation*, in the former respects onely, but also because of the great miserie of all men without the Gospel: all men without the Gospel sitting in darknesse and in the shadow of death; and being in the hands of their enemies, not bodily, but spirituall, even of Satan himselfe.

The punishment also of the contempt or neglect of the Gospel the meanes of that great saluation, being greater then of the men of *Sodom* and *Gamorra* at the day of iudgment, doth plainly shew, that the Gospell is more excellent then the ministerie of former times: yea, so much the more, because the Apostle saying, *How shall we escape, if we neglect so great saluation?* by that manner of question noteth an impossibilitie of escaping the punishment. For this word *how*, noteth an impossibilitie in diuers other places of the Scripture. And is not this iust, sith they that contemne the Gospel, contemne Christ Iesus, and God himselfe? And falling away from the Gospel after the receiuing thereof, and thereby tasting the powers of the world to come, they againe crucifie to themselves Christ Iesus? Neither doth there remaine any more sacrifice for their sinnes. The

Mat. 4. 23.

Mark. 10. 15.

Heb. 2. 3.

Act. 13. 46. and 13. 31. Heb. 2. 10.

Luk. 2. 30.

Luk. 1. 79.

Act. 16. 18.

Mat. 10. 16.

Heb. 2. 3.

Ioh. 3. 4. 12.

Mat. 26. 54.

Rom. 8. 32.

Luk. 10. 16.

Heb. 6. 5. 6.

Heb. 10. 26.

A.C. 4. 12.

in Chap. 14

Ephes 3. 10.

1. Pet. 1. 12.

Exo. 15. 18. &c.
and 37. 7. &c.

Luk. 15. 7.

Luk. 2. 13.

contemners of *Leys* ministratione, and of the ministratione of the Law, bad: and haue their remedie in Christ. Out of Christ in his Gospell, and out of his Gospell so neglected and re-nounced, there is no other remedie to be vsed; no other refuge whereto to flie. *Is there any other name among men whereby we may be saued, then by the name of Christ?* Or, is there any other Saviour in heauen or in earth, by whom to be saued, Christ Iesus being shaken off and forsaken?

Moreover, the Gospell is so excellent, so glorious, that now (and here in this world) this is one end (as before I said) of the ministratione thereof by men, *that vnto principalities and powers in the beauenly places* (that is, vnto the Angels of heauen) *mights be made knowne by the Church the manifold misedomes of God.* For which cause the Angels (as it were stretching out their necks) *do desire to behold* (that is, more and more to vnderstand) *the things that are now preached in the Gospell:* as sometime the two Cherubims made of gold, were set with their faces one towards another, looking (both) to the *Mercie seate*, as it were listening what the Lord from thence should speake vnto his people. Is it a small matter that the Angels must know, and desire to know? O the wretchednesse then of men, that care not for the knowledge thereof;

The Angels also are said to reioyce at the least beginning of this saluation, euen in the first conuersion of any sinner. How also did a multitude of them reioyce at the birth of Christ, for the working of this saluation? and who is both the author, and the matter, and the end of the Gospell?

Let all these things be seriously considered, and no man is so blind but he will see, no man so wilfull but he will acknowledge the will of God now reuealed in the Gospell, since the comming of Christ, to be better then his will before deliuezed in the Law, and the time thereof better then the time of the old Testament. If any be so blind that he doth not see it, and so wilfull that he will not acknowledge it; oh wo, wo vnto him; I would not be in his coate,

in

in his condition for a thousand thousand worlds. Thus much of the first adiunct in this place, of the wil of God, viz. that it is called *good*.

The second adiunct thereof is *acceptable or well pleasing*. For it is the same word (as I noted before) that is vsed for the third adiunct of our sacrifice. The same word both for the verb, and also for this adiunct of the wil of God, is vsed elsewhere, *proning what is acceptable (or well pleasing) vnto the Lord*. This adiunct is a consequent of the former, *good*, as before it was of *holy*. For whatsoever is holy or good, especially so *good*, as before we haue heard this wil of God to be, cannot but be also acceptable and wel pleasing to God: because God himselfe is good, and the author of all goodnesse and kindnesse in other; and it was his good pleasure, that this his will and new Testament should be so good as it is. Therefore he saith not, There shall be a new covenant, but *I will make a new covenant with the house of Iudab, &c.* And this the Apostle applieth to the time of the Gospell, and to the new Testament before spoken of. If therefore this new Testament be Gods owne work, it cannot but be acceptable and well pleasing vnto him. That this is here taken by opposition and comparison, as well as the former, it is manifest, because the former will of God, and the old Testament, especially touching the sacrifices, and other rites and ceremonies of the Law, had all relation to the new Testament and Gospell, and to the will of God therein contained: without which relation, the obseruation of them was neuer acceptable or well pleasing vnto God: yea, it was reiected by him, as it he had not required it: yea, it was hatefull vnto him; euē an abomination, and as a thing that troubled him. Yea, *he that killed an ox* (for sacrifice) *was as he that slue* (or murdered) *a man; he that sacrificed a lambe, as he that cut off a dogs necke: he that offered an oblation, as if he offered swines flesh, &c.* By another Prophet also he saith, *that their burnt offerings were not acceptable vnto him, neither their sacrifices sweet*. Doth he not also say the very like by the Prophet

The second adiunct of the wil of God. Acceptable, or well pleasing.
Ephel. 5. 10.

Ier. 31. 31.

Heb. 8. 9.

Isay. 1. 11. 1. 13
14.
Isay. 66. 3.

Ier. 6. 10.

Amos, 5. 21.
Micah, 6. 7.

Heb. 11. 6.

Ier. 21. 33.
2. Cor. 3. 3.
Heb. 8. 10.

Ioh. 6. 27.

Mat. 3. 16. 17.

Act. 2. 3. &c.

ver. 41.

Amos? Yea, likewise by *Micah*? Some perhaps will object, that all that was, because with such sacrifices they did not ioine obedience vnto the morall Law. True: but whence was this, but because they looked not to Christ in the new Testament, without faith in whom there is no pleasing of God? and because the law of God morall was not written in their hearts, according to the promise for the time of the Gospell and new covenant of God; as also according to the commendation of the new covenant by the Apostle.

Touching the comparatiue taking of this adiunct, that now the will of God, or the new Testament and Gospell declaring that will of God, is more acceptable and pleasing, it is euident, because Christ Iesus before onely promised, is now come into the world, and hath by the Father himselfe bin visibly sealed (as himselfe speaketh) by the holy Ghost descending upon him in the forme of a Dove, and as publicly and audibly proclaimed to be *his Sonne in whom he is well pleased*. And according hereunto God is oftener and more plainly called *the Father of our Lord Iesus Christ*, and by him our *Father*, in the new Testament, then euer before in the old Testament. What doth this intimate, but that God hath more abundantly powred out his Fatherly loue in these dayes, and is better pleased with vs, as with his adopted children, then euer before?

And, did the Lord euer shew himselfe so well pleased in the time of the old Testament and vnder the Law, as he hath done in the time of the new Testament, and since the preaching of the Gospell? Did he euer so grace any Ministers of the old Testament, yea the best Prophets, as he did the Apostles, by sending downe the holy Ghost in the visible similitude of *clouen tongues like as of fire, sitting upon euery one of them*, whereby they that before could speake but one tongue, did presently speake all languages? yea so also, that at the same time, by one dayes preaching, there were conuerted to the faith and added to the Church *about three thousand soules*, which did abundantly testifie their

their said effectuall conuersion, by *making all things common, and selling their possessions, and parting them to all men as euery man had need*: doing the like also afterward with great alacritie, and *being of one heart and of one soule*; the number of belecuers that were before but three thousand, being then increased to fise thousand.

How also did the Lord shew himselfe well pleased, yea better pleased then euer before, by working greater miracles then euer before had bin wrought, at least in such abundance? not onely by giuing sight to the blind, hearing and speech to the deafe and dumbe, raising the dead, casting out of diuels, a worke neuer before heard of; and that not onely by our Sauour himselfe, but also by the Apostles; by giuing health to the sicke, not only to whom the Apostles spake, but also to such as did but stand in the shadow of them? Were not also the gifts of the holy Ghost giuen to many other, by laying on of the hands of the Apostles? yea, by their words, and that euen to speake with tongues? Doth not the Apostle also by this *Gods bearing witnesse vnto the Gospell by signes and wonders, and diuers miracles and gifts of the holy Ghost*, proue the Gospell before by him called by the name of the *great salvation*, to be more excellent then the Law, which he calleth but by the name of a word (as it were a bare word) *spoken by Angels*? and therefore also the neglect of the Gospell to be a greater sinne then the despising of that word, though spoken by Angels?

All these things do abundantly shew the will of God reuealed in the Gospell, to be better pleasing to God now, then his will before in the ol Testament: and all this to be so, because himselfe woul haue it so to be. It is not therefore of vs, or from vs, as though we in this time of the Gospell had procured or deserued God to be better pleased with vs, then with other heretofore. For how could this be, sith we had alwayes before *sat in darknesse and in the shadow of death*, and had also bin dead in *trespasses and sins, &c. strangers from the covenants of promise, &c.* being

Aq. 4. 32.

ver. 4.

Aq. 5. 15.
Aq. 8. 17 and
19. 6.
Aq. 10. 44.

Hkb. 1. 2. 3.

Luk. 1. 79.
Ephel. 2. 1.
ver. 12.

Psal. 79. 6.

Iosh. 24.

Dan 7. 8.

1. Sam. 12. 22.

Heb. 1. 4.

Psal. 24. 1. and

50. 10.

Hag. 2. 8.

Mat. 20. 15.

1. Tim. 4. 1.

2. Thes. 2. 11. 12.

ing also so without knowledge, that we did not so much as call vpon his Name, much lesse did we craue any grace of him, at least so, as to be heard, and to obaine such grace as whereby to be well pleasing vnto him? But, as therefore the first couenant that God made with *Abraham*, and afterward renewed and continued with his seed, was not for any goodnesse of them, or of any desert in them, (they then *seruing other gods*) but onely of Gods loue towards them, and because it *pleased him to make shew his people*: so is it to be said of this, and of all that enioy this good will of God, whereby they were or are acceptable vnto him.

If it be said, that this is the time of the Gospell and of the new Testament, and that yet we living vnder the same, haue no such thing: I answer first, that Gods graces are at his owne disposition; and that therefore in that place before to the Hebrewes, of Gods *so bearing witness to the Gospell by signes and wonders, &c.* it is added, *according to his owne will.* May man do with his owne what he wil, though indeed he haue nothing of his owne, but all be the Lords; and may not God much more do with his owne, and bestow his graces on whom he will, where, when, and how it pleaseth him? Gods sparing of his graces now, and not powring out his Spirit, nor bestowing his mercies as at the first he did, is not of any niggardlinesse in him, but of his wisdom, as knowing what is fittest for all persons and times. It is also according to his owne word, fortelling the cause thereof, namely, *the falling away of many from the faith, and their listning to seducing spirits, and doctrines of devils; and beleeuing of lies, and not the truth, but taking pleasure in vnrightheousnesse*: so that the restraint of Gods mercies now, is not from any inconstancie in God, but from the finnes of men, and for the manifestation of Gods iustice, to his owne glorie, for mens such finnes.

In respect of the former apostasie and declining from the truth, and beleeuing of lies, notwithstanding the Lord had so graced and magnified the same truth by those manifold

nifold meanes before mentioned, we may rather admire his goodnesse in vouchsafing the least mercie now, then charge him with any vnfaithfulnesse or inconstancie.

The former gifts also of the holy Ghost in former times bestowed, and the former miracles and works of God before wrought, were not onely for that age, but also for all ages to come, and for confirmation of the Gospell to all other. As our Sauour saith of the writings of *Moses*, *If ye beleene not his writings, how shall ye beleene my words?* And againe of *Moses* and the Prophets, *If they heare not Moses and the Prophets, (that is, the preaching of their doctrine) neither will they be perswaded though one rose from the dead:* and so much more may it be said of those former works done by our Sauour, and his Apostles through the power of our Sauour, as also of the gifts of the holy Ghost then bestowed, they haue the works of our Sauour and his Apostles already written: and in his written word they may reade how the Lord before hath powred out his Spirit vpon all flesh; if they beleene not them, neither wil they beleene, if they should see the like in these times.

But I demand, hath God shut vp all his works and graces for confirmation of his Gospell in former times so long past? Hath he not in these last times, since the breaking forth of the glorious light of the Gospell out of the foule fog, and thick and palpable darknesse of Poperie (a thousand times worse then the darknesse of Egypt, or at the death of Christ?) Hath not God now, I say, by many graces and works testified this his last will and testament made by his Sonne in his name, to be acceptable and well pleasing vnto him? yea, so acceptable and well pleasing, as before we heard? Many wayes. For how mightily hath his said will and Gospell preuailed and increased since the dayes of *Wickliffe*, *John Husse*, *Ierome of Prague*, *Luther*, *Melancthon*, *Oecolampadius*, and a few other, all but few and weake, and yet strongly opposed and oppugned by many potent aduersaries? yea, though all the world almost, Pope, Emperour, and all other Princes (the Duke

Ioh. 5. 47.

Luk. 16. 31.

Exod. 10. 21.

Mat. 27. 45.

D d

of

Psal. 118. 23.

of Saxonie excepted) contended with the said *Luther*, most worthily propugning and maintaining the Gospel against them all, yet they could not preuaile against him; but he, maugre the heads of them all, and *innis & reluctantibus omnibus*, in despite of them all, escaped all their hands, and peaceably died in his bed. Were not these things the works of the Lord? They were the workes of the Lord, and iustly maruellous in our eyes. The like may be said of the mightie preserving and vpholding of little *Genoa*, often strongly assaulted by great enemies. So likewise of *Rockell* long since long besieged by a former King, and yet in the end deliuered; and before their deliuerie, graciously relieued in their great distresse and famine, by a multitude of small fishes, the which ceased presently vpon the breaking vp of their siege.

Iudg. 5. 23.

May not the same be said of the flourishing state of our late most renowned Queene *Elizabeth*, mightily alwaies preserved from many great home-conspiracies, and from the intended Spanish inuasion in the yeare 1588. yea, often also cursed by that *man of sin*, Antichrist of Rome (most of God accursed himselfe) & yet y more alwaies blessed by the Highest, that only hath power effectually to blesse and to curse; and that hath cursed that Man of sinne, and will yet (ere it be long, we doubt not) curse him with a much more bitter curse then euer the Angell of the Lord cursed *Meroz* and the inhabitants thereof, *because they came not to the help of the Lord, to the help of the Lord against the mightie.*

1. Sam. 12. 15.

May not the like be said of the Lords present Lieutenant here in Great Brittain, now sitting vpon the throne, touching his gracious preservation, as from other conspiracies, so especially from the Powder Treason? Verily, so much the greater hath his preservation bin, by how much the more Poperie and all other sinnes haue lately abounded. For the sinne of the people, is the danger of King and kingdome. *If still (saith Samuel) ye do wickedly, ye shall be consumed, both ye and your King.* I might here speake of the

the great iudgements of God vpon many great aduersaries of the Gospell. For such iudgements vpon such, do most abundantly and graciously testifie Gods will in the Gospell to be acceptable and well pleasing vnto him.

Though also God in these last times haue not giuen the gift of tongues immediatly and extraordinarily, as he did in the Apostles times: yet who knoweth not, but that the knowledge of them and of all other learning hath mightily increased since the late decrease of Popery, by the increase of the Gospell, and *the breath of the Lords mouth*. The Papists themselves are much more skilfull in the tongues, and euery way more learned, then they were when Poperie was at the highest. For all which their learning, they may thanke the Protestants, whose learning hath bin a wherstone to prouoke them to the more studie for the maintenance of their damnable heresies and doctrines of diuels: and yet notwithstanding by all their learning, they haue not bin able neither shall be able to support their said heresies and diuellish doctrines from falling more and more.

2. Thes. 2. 8.

In the chiefe time of Poperie, alas what poore, what pitifull learning was there? It was then a common prouerb, *Græcum est, legi non potest*: It is Greeke, it cannot be read. Now I do verily thinke, that in some one Colledge in Cambridge and Oxenford, there are more good Grecians and Hebricians, then were 200 yeares since in all Christendome. That most reuerend learned man D. Fulke (the bane of Papists) being Master of Pembroke Hall in Cambridge, would sometimes make the Fellows of that House merry with the verses that were made by some old Fellows and Masters of Arts in S. Iohns Colledge, at the burning of *Bucers* bones. For there being a commandement from the Vice-chancellor then being, that all Masters of Art should make verses against *Bucer*, some Fellows of that House were much troubled therewith, and did much murmur amongst themselves, and complained one to another. Some of them opening their grieve to the Tutor of

D d 2

D.

D. Fulke, then a yong and new Student in that House; his said Tutor said vnto them: *Why Sirs, I will tell you what ye shall do; I haue a yong scholler that is very pregnant and nimble in versifying; make you verses therefore as well as ye can, bring them to me, and my scholler shall correct them.* So they made verses as well as they could, and brought them accordingly to his Tutor, who gaue them to his scholler to be corrected by him, who also kept them by him. But such stuffe, as (according to the common speech) would make a horse to breake his halter to heare them. Whiles I was in Cambridge, being then somewhat familiar with one of the Fellowes of that House, yet living, and a great learned man, and one of the chiefe Bithops in the Land, sometimes meeting together, he would make vs all sport by relating some of the verses, as D. Fulke had made him and other Fellowes of that House merry with them in their meetings. I confesse my fault in my great forgetfulnesse of them as well as of better things. One Pentameter verse I do onely remember, which is this,

Crematur anima, cremeturque corpus.

Is it not a sweete one? I could laugh my selfe, as old as I am, as heauie laden with many afflictions as I am, but that these times call vs rather to mourning and prayers. *Lachryma & preces sunt arma Ecclesia:* Prayers and teares are the weapons of the Church; neuer more needing them then now it doth, in so many places lying a bleeding as it doth. But equiuocation, truce-breaking, trecherie and treason, crueltie and murder (euen of Princes) are the weapons of the Romish synagogue. Therefore the Romish synagogue is not the Church.

To returne; I may adde to the former the gift of Printing, inuented about the time of breaking forth of the Gospell out of the darknesse of Poperie, neuer before heard of; and the time since the beginning hereof is not yet 200 yeares: notwithstanding this, by whom soeuer first inuented, the Lord hath graciously vsed as his Light-horseman for carying of his Gospell into all countries,
and

and for the better propagation thereof; as also for the further battering down of that Romish mysterie of iniquitie.

The vse of this briefly is first to teach vs, if we will haue our selues, thoughts, affections, words and works to please God, then repaire to this wil of God, and thereof to learne so to be, and so to do for matter and maner. If we reiect or neglect this will, neither shall our persons euer please him, nor our thoughts, affections, words or actions be any delight vnto him. For this adiunct is here giuen to this will of God, by the way of excellencie and singularity, as belonging onely to this will, and as noting that no mans or Angels will can bring our persons into fauour with God, or make our thoughts, affections, words or works well pleasing vnto him. Yea, the more we attend and apply our selues to the will of any other, not agreeing to this will, the more we offend and displease God. But hereof somewhat hath bin said before. The same is to be said of other belonging vnto vs, to do what lieth in vs for the pronoking of them to such due regard of the will of God, as whereby they also may be made acceptable and well pleasing to God, as this will of God it selfe is.

Secondly, the more that God acquainteth and affecteth vs with this his well pleasing will, the more thankfull let vs be vnto him in that behalfe, and labour also the more to please him according thereunto. Thus much of the second adiunct of this will of God in this place.

May. 29. 13.

CHAP. XV.

*Of the third adiunct of this will of God,
viz. perfect.*

THe third and last adiunct of the will of God now remaineth, namely, that it is here said to be *perfect*. This also I vnderstand oppositiuely and comparatiuely. Oppositiuely, because the old Testament was imperfect: com-

Perfect.

PLl.19.7.

1.Pet.3.13.

1.Cor.7.9.

Psal.118.8.9.

Ier.17.5.

Gal.4.1.4.&c.

paratiuely, because this therefore is more perfect; yea most perfect, compleate and absolute. If it be objected, that the Prophet saith, *The law (or doctrine) of the Lord is perfect*, long before Christ came; and the Gospell was giuen and written, as now we haue it. Yea if it be further objected, that that which before I said, that the wil of God was before imperfect, and that now it is more perfect then before, implieth a contradiction, because the comparatiue argueth a positiue, and more perfect now, intimateth a perfect more. I answer to the second objection first, y^e comparatiue doth not alway argue a positue, neither doth one thing more perfect then another, argue the other therefore to be perfect. This is plaine by diuers places in the Scripture, When *Peter* saith, *It is better of the wil of God be so, that ye suffer for well doing then for euill doing*; he doth not therefore argue, that it is good to suffer for euill doing; but onely meaneth that it is not all good, but euill to suffer for euill doing. When *Paul* saith, *It is better to marrie then to burne*; doth he meane, that it is therefore good to burne? When the Prophet saith, *It is better to trust in the Lord, then to put confidence in man: it is better to trust in the Lord, then to put confidence in Princes*: doth he meane that it is therefore good to put confidence in man, or in Princes? I trow not. For another Prophet saith, *Cursed is the man that trusteth in man, &c.*

Touching that place, *The law (or doctrine) of the law is perfect*; and for further answer of both the branches of the former objections: a thing may be perfect in diuers respects; and first in respect of time or ages. That may be perfect for one time and age, that is not for another. As for example, a horne-booke (as we call it) may be perfect, and haue all that is needfull for a yong child: and a Primer for him afterward, when he is growne of more stature: and after that he can reade English, then an Accidence for the principles of Grammar: which books containe not all things fit to be learned when he is elder. So is it touching this matter. The Church of God before the coming

coming of Christ, was as it were in her nonage, vnder age, in her childhood, and not capable of all doctrine; and therefore the Lord dealt accordingly, and gaue her onely such rudiments and principles as were fit for her, yea also sufficient for her in that conditio, accompanying the same with such other matters, as it were gay things, as whereby she might be the better pleased, and the more allured to learne such things as were then taught. Therefore as there were sacrifices and other ceremonies; so also the Tabernacle first, and afterward the Temple, were adorned with many things of siluer & gold; though also therein y Lord had a further reach & drift, then onely to allure them the better to worship him in that maner that then he prescribed, euen to foreshew the beautie and glorie of his Church afterward, especially in heauen; and in the meane time how glorious inwardly all should be, that are members of his spirituall temple here in this world.

And in respect of the diuers ages in grace, and capacities of men now for knowledge of the mysteries of this will of God, all is not to be taught all men, nor at all times. This our Sauour teacheth, saying, *No man putteth a peece of new cloth in an old garment, &c. neither do men put new wine into old vessels, &c.* And againe, *I haue many things yet to say vnto you, but ye cannot beare them,* that is, ye are not capable of them. Doth not the Apostle teach the very same, when he saith, *And I brethren could not speake vnto you as vnto spirituall, but as vnto carnall, euen as vnto babes in Christ.* The like is written to the Hebrewes. As it is in garments for children of diuers ages and statures, one is enough for one, that is not enough for another: yea also in meates, according to the words of the Apostle: so is it touching this will of God.

Moreouer, for a more full answer of the former objection; there is a double perfection. A perfection for matter or substance; and a perfection for circumstances belonging to the matter or substance. Let me illustrate this by a similitude. Two men bargaining together for land

Mat. 9. 16. 17.

Ioh. 16. 12.

1. Cor. 3. 1.

Heb. 5. 12.

or

Gen. 3. 15.

or some other thing, either vpon sale or vpon deed, agreeing together vpon the substance thereof, and couenants and conditions thereto belonging, do passe their word one to another, yea also before witnesles for performance of the said bargaine: it may be also they set downe something briefly in writing, the better to testifie the same: notwithstanding they reserue and deferre the making and sealing of deeds or indentures or bonds till another time, for the perfecting thereof in such forme as whereby it may be the more firme for ever afterward. Such a bargaine so at the first made, is sound and good for the substance thereof: but as touching the maner and forme, and other complements, it is not thoroughly perfect, till deeds or indentures, or bonds be drawne in forme of law, signed, sealed, and deliuered before witnesles. As it is thus betwixt man and man, so is it touching the will of God betwixt God and man. His will in substance was perfect in *Dauids* time, yea in the time of *Moses*, of *Abraham*; yea of *Adam*, immediatly after his fall, when this promise was made, *I wil put enmity between thee & the woman, & between her seed and thy seed: it shall bruisse thy head, and thou shalt bruisse his heele.* These words were indeed spoken to the Serpent, but belonged to the woman, yea also to the man, and to the posteritie of both. They containe two parts: a commination to the Serpent, that the seed of the woman (*Christ*) should breake the head of the Serpent, that is, should viterly subdue the diuell and all his power; which notwithstanding was a promise to the woman and to her seed. The second part of the said speech of God, was a prophecie and a foretelling that the serpent and diuell, that had abused the visible serpent in deceiuing of the woman, should not for all that leaue his malice and hatred against the woman and her seed, but should alwayes be nibbling (yet but nibbling) at their heele, not being able to do any hurt to their principall parts. And this the Lord added as an admonition to the woman and her seed, to take the better heed of the Serpents said nibbling. Now although

although this will of God were in substance perfect at the first; yet it being onely in promise, and a matter of great importance required a long time for the making of all writings, and the sealing of them, with other matters belonging to the performance and full accomplishment of the said will. The writings were begun to be made, or rather drawne by *Moses* at the direction of God himselfe: after *Moses*, the Lord from time vsed other clarks (as it were) and secretaries to write more, not in substance, but for the better explaining of those that *Moses* had written, and that as occasion required in respect of times and persons, till the coming of Christ. When Christ was come, then first of all himselfe in his owne person more fully opened the former writings written by the inspiration of God, and as the holy Ghost had moued holy men before to write. After Christ, the Apostles hauing plentifully receiued the holy Ghost, wrote all things done and spoken by our Sauour, that were necessarie for vs to beleue vnto saluation. Much also of that that *Moses* had written being written to continue but for a time, euen til the death of Christ, was by the death of Christ cancelled, as being performed and accomplished, and all necessarie to saluation, and to remain without any alteration, was sealed with the blood of Christ, as with the Lords broad scale of heauen.

Notwithstanding the Lord would haue all that was dissolved by Christ, to remaine vpon record for all posterities; not to be obserued as it had bin, but to the end that thereby it might be the more euident, how all things before promised, foretold, or set forth by types, figures and shadowes, were accomplished, that so also men liuing vnder the Gospell, might the better see their great prerogatives about them that liued vnder the Law, and in the time of the old Testament. The abrogating therefore of the old Testament, so farre as it was old and to be abrogated, doth not any way fauour those that fondly think the Scriptures of the old Testament no way to belong vnto vs now.

Ee

For

2. Tim. 3. 16.

2. Pet. 1. 21.

Why the Lord would haue the law being abrogated to remaine for all that vpon record in the time of the Gospell.

A^ct. 16. 22.

Rom 1. 2.

M^t. 1. 22. 2. 15.18. 3. 3. 4. 14. 26
54..

Ioh. 19. 36. 37.

1. Sam. 16. 13.

1. Sam. 17. 11.

2. 24. 34.

1. Sam. 20. 14.

15. and 25. 30.

1. Sam. 27. 1.

For how shall we see the truth of that that the Apostle saith, *he had said no other things then those which Moses and the Prophets had said should come* ; and that the Gospell was that that God had promised by his Prophets in holy Scriptures?

As also how shall we well vnderstand diuers things in the Gospell, of which it is said, they were done *that the Scriptures might be fulfilled*, or as it was written, if we haue not the Scripture of the old Testament to shew vs what had bin written? How shall we also vnderstand the prooffe of many things in the Acts and in the Epistles by the testimonie of former Scriptures, if we haue not the said Scriptures?

Notwithstanding the old and new Testament do herein differ: first, that all things before promised, are in the New performed. Secondly, that the New is more perspicuous then the Old: yea also maketh the Old more plaine then it was. And hereby it is euident, that the new Testament is more perfect then the Old. For, are not performances better then promises? All things indeed by the Lord promised, are as certaine in respect of God as if they were performed: but they are not so perfect vnto vs, in respect of our weaknesse. *Dauid* was assured of the kingdome of Israel by the word and anointing of *Samuel*, and by many experiences of Gods mercies towards him, whereby he comforted *Saul* himselfe against *Goliath*, before in a pitifull feare of him, as well as al the rest of Israel, who for feare of *Goliath* did hide their heads: yea, that *Dauid* should be King, was knowne to all the people, as appeareth by the words of *Ionathan*, and also of *Abigail* vnto *Dauid*. Yet alas, after all these and many great deliuerances of *Dauid* from *Saul*, how in a kind of despaire said he in his heart, *I shall now perish one day by the hand of Saul*?

To proceed yet further, this last will and testament of God is more perfect then the former, not onely in the former respects, of performing all things before promised and signified by types, &c. of remouing such types and figures, as before did obscure his will, and of the more clearing

clearing of the substance it selfe of his wil, by our Sauour and by his Apostles, but also because now in these last dayes he hath spoken by his Sonne, both immediatly in the person of his Sonne made man, and also mediately in his Apostles, that he will neuer speake any more by any man in such maner, as that the word of any man shall be accounted the word of God, as heretofore the word of *Moses*, and the other Prophets, and the Apostles hath bin accounted, and is to be accounted the word of God, and for the rule of any mans faith or life, any otherwise then it agreeth with his word written by *Moses*, the Prophets and Apostles.

Before the comming of Christ, God raised vp diuers Prophets, Prophet after Prophet, the latter to expound and interprete (as it were) the former, giuing lesſon vpon lesſon, *line vpon line, line vpon line, now a little and then a little*. So likewise he directed the Apostles to write diuers Epistles to diuers Churches, some also to particular persons: all which, and euery part whereof is to be accounted and receiued as *giuen by inspiration of God*, and therefore for the word of God: but now he hath spoken so fully and wholly by them before mentioned, that he will neuer speake any more in such maner: so that whosoeuer he be that shall speake or write, how learned, how godly soeuer he be, yet that which he shall speake or write, though neuer so well agreeing with the word written, shall not be taken so to be the word of God, as that any may make the same a touchstone for triall of any mens doctrine, as we may and must make the Scriptures of the old and new Testament. Oh what an euidence is this of the perfection of the new will and testament of God about the old? No booke of the old Testament was so singularly the will of God, but that other bookes after written were as well to be accounted of: neither the whole old Testament so, but that the New was likewise: neither any part of the new written before the other so, but that the other written afterward, was of equall authoritie with the former.

Heb. 1. 2.

2. Cor. 13. 3.

Isay. 28. 13.

2. Tim. 3. 16.

mer. So may it not be said of any other bookes written since by any other whatsoeuer.

Last of all, this word *perfect*, doth not onely import such a will and testament, as whereto there shall neuer be any thing added as it were a codicill to be thereunto annexed, but also such a will and testament as shall continue for euer to the end of the world, and neuer be abolished or abrogated in the whole or in any part thereof, as the other was: and this the word here vsed and translated *perfect*, in the Greeke and Latin tongue seemeth to import. Then is a thing said to be perfected in Latin, when it is finished and brought to the end. It is as plaine in the Greeke, because the substantiue of the adiectiue here v-
 sed, signifieth the end; and the aduerb derived from both, signifieth to the end: as when it is said, *Hope perfectly*, the meaning is, *Hope to the end*, as it is translated in our new translation. The same is also manifest by reason, touching the will of a man. For the last will and testament of a man cannot be altered after the death of the testator: so cannot the will and testament of God, made by his Sonne, in the name of God, and by the authoritie of God, be now altered: the Sonne that made it being now dead, and his will being proued in the great and high Court of heauen by God himselfe the Iudge of all the world, from whom there is no appeale to any other. *Where a testament is* (saith the Apostle) *there must also be the death of the testator: for a testament is of force after men are dead; otherwise it is of no strength at all whiles the testator liueth.*

If it be objected, that albeit Christ died, yet he now *liueth for euermore*. I answer, that yet his death was so effectually for confirmation of this his Will, that his said Will cannot by his present life for euermore be cancelled or made of no force. For that his once death, though raised againe, was more then if all the men in the world, yea also if all the Angels in heauen had died, neuer to be againe restored to life. And by that his death he hath freed all his elect from euermore death most iustly deserued by them.

Againe,

1. Pet. 1. 13.

Heb. 9. 16.

Reu. 1. 18.

Againe, though he now liue in heauen, yet he is so dead vnto men, as that he shall neuer againe liue with men in this world, to eate and drinke, to be hungrie and thirstie, and wearie in his owne person as he was.

To conclude all before written of these three adiuncts of this will of God, with the vses thereof, the more excellent we haue heard the same to be by the said adiuncts, the greater is the wickednesse of all Papists, that denying the same to be so good, so well pleasing, so perfect, and therefore do yet adde the doctrines of men, and the daily decrees of that man of sinne, the child of perdition, the Antichrist of Rome, not only as equal to this will, neither to make y^e same better, the acceptabler & y^e more perfect, but also to abrogate it, and to dispease with any thing done contrary thereunto, as with breach of oathes, the loyaltie of subiects vnto their Soueraignes, the murder also of such Princes, giving their kingdomes to whom they list, so also with mariages within the degrees of kindred, forbidden marriage by God himselte.

It maketh also for reprehension of Anabaptists, Familists, and all other, that either reiect this will of God altogether, or thinke it not so good, so well pleasing, and so perfect, but that there must be revelations and visions, whereby to be made the better, the more pleasing, and perfect.

I might likewise here speake of the contempt of the word amongst our selues; yea, by them that would not be accounted profane persons as *Esaie*, but professors, and such as will shew faire countenances to Ministers and to other that do indeed regard the word. But, oh who can so speake as to reforme it? Not *Paul* himselte: not Christ as he was man, and as in his humane nature did once speake vnto men. If the word be preached to some in the morning, somewhat sooner then other men preach; or in the afternoone somewhat later then other men, though vpon neuer so good reason, yea vpon some necessitie; oh then it is preached out of season. What then? Hath not

Ee 3

the

The vses of the
former three
adiuncts of the
will of God.
1. Reprehension
of the Papists.

Reprehension
of the Anabaptists.

Reprehension
of some amongst
vs.

2. Tim. 4. 2.

Num. 11. 6 7.

Psa. 78. 14.

Num. 11. 33.

Psa. 78. 31.

1. ay. 55. 1.

1. ay. 3. 24.

Mat. 10. 15.

the Apostle commanded it so to be preached? Hath he commanded it so to be preached, and hath he not commanded it so to be heard? Yea, but in the morning we shall heare it in our owne Churches afterward, and in the afternoone we haue heard it there already; and therefore what need we to heare it againe? it is euen to glut vs with hearing. So the Israelites loathed Manna. But alas, what followed? They lusted for flesh, & they had it of y^e daintiest: but they had little pleasure in it; *Whiles it was between their teeth, and ere it was chewed, the wrath of the Lord was kindled against them, and the Lord smote the people with a very great plague, to the slaying of the fatterest of them, &c.* Again, if such men as to excuse themselves, might haue siluer or gold, or both, or any other commodity offered vnto them, either very cheape, or especially for nothing, without any money, and without any price, would they make such excuses? would they be so nice in taking paines to fetch it? As for some daintie Dames, euen sprugd vp of nothing; that are so long in dressing and attiring themselves in the morning, that they can scarce come to their owne Churches, how neare soeuer, till it be ten of the clock, when all are come together, and they may be seene of all; and that after their owne Sermon, or perhaps Service onely read in the afternoone, they cannot take the paines to go heare the word preached a quarter of a mile from them, be the weather neuer so faire, the way neuer so plaine; let them take heed of that baldnesse and girding of sackcloth that the Lord by his Prophet threatneth to such Touching other that obiect long preaching, and the Ministers standing about his houre, to keepethem from the word, some of them care not how long in the very night they sit at a profane Play, or at other vaine exercises, as cards, dice, tables, and the like, and some swilling and drinking at Tavernes, Innes, Ale-houses, &c. till they cannot see the way home, nor go when they are in the way; oh how may they feare, that *it shall be easier for Sodome and Gomorrah in the day of iudgement then for them.* Let them consider to whom
and

and in what earnest manner our Saviour threatneth this iudgement, and they shall perceiue that it belongeth much more vnto the, & to such other contemners of this good, well pleasing, and perfect will of God, as wherewith these times do euery where abound. The same may be said of all whom worldly businesse, buying or selling, or walking to see their corne, their kine, their sheepe and lambes on the Lords dayes, when they might be partaker of the preaching of this will of God. Neither are they to be excused that spend the time in priuate reading of the word, when they might heare it publikly preached. Oh that all these would remember that to the Hebrewes before mentioned, *How shall we escape if we neglect so great salvation?* And oh that I could *speake that word in season* to any of them, that *might be vnto them as apples of gold with pictures of silver.* Thus much for reprehension.

The second vse is for instruction. How therefore should this excellencie of the new Testament and of the Gospell since the coming of Christ, inflame the hearts of men with the loue thereof? yea, how should it make them sicke of loue vnto it? Oh such sicknesse is no whit dangerous: it is not of death, or vnto death; but of life, and vnto life, yea, vnto everlasting life. I haue heard some wish for an Ague euery Spring as thinking that an Ague in the Spring is physicke for a King. But alas, where shall we finde any so sicke of loue to the word, as that he may crie out with the Prophet, *Oh how loue I thy law?* Many are sick of sinne, and feele it not: many of surfering and drunkennesse and will not be cured: many of vanities, and all kind of pleasures: many and very many, euen of professors are sicke of the *loue of the world and of the things that are in the world*, which therefore *haue not the loue of God in them.* But not one of twentie, not one of an hundred, not one of a thousand is sicke of the loue of the word, and of this good, well pleasing, and perfect will of God. On that all that do indeed loue this will of God, were sicker then they are, to see so few sicke of loue to the said will of God; yea so sicke

Pro. 25. 11.

Instruction,

Pal. 119 97.

1. Ioh. 2. 15.

of hatred vnto it, that they persecute all them that do most loue it.

Consolation.
Mat. 13. 16. 17.
Luk. 10. 23. 29.

Touching consolation; if our Sauour pronounced *the eyes and eares of his Apostles blessed, because they saw and heard those things that many Prophets and righteous men, and Kings desired to see and heare, and could not: how blessed are we, how may we reioyce, and in the ioy of our hearts blisse God, that see and heare those things that we see and heare? For the Apostles themselues had not then seen and heard the things that are now to be seene and heard. Christ had not then done so many miracles, as afterward he did. Neither had he spoken so many things as afterward, euen to the Apostles themselues, both before and also after his resurrection. Yea, before his resurrection he had not spoken so many things that afterward he spake, because then they were not of capacitie to heare them. Neither also had Christ then suffered his bitterest passion, the which made him thrice most earnestly to pray to be deliuered from it, if it had bin possible, and if so it had pleased his Father; the agonie whereof made his sweate like drops of blood trickling downe to the ground; the extremitie whereof forced him most bitterly to crie out, *My God my God, why hast thou forsaken me?* Christ had not then risen againe, nor ascended into heauen, nor therefore led captiuitie captiue, nor giuen such gifts vnto men, as after his ascension he did. Neither had the said Disciples seene so great a conuersion of three thousand soules in one day, as afterward they did. Neither had the Gospell bin then, or long time after preached to the Gentiles, as afterward it was. Yea, long after Christs resurrection, Peter himselfe that had done so strange miracles, was so ignorant of the abrogation of the law, touching the difference of meates in the time of the law, and of the calling of the Gentiles, that in a trance seeing by vision a vessell full of all manner of liuing creatures, cleane and uncleane; and being bidden to rise, kill, and eate; with great detestation he refused so to do, though he were very hungrie. When also vnderstanding the*

Iob. 6. 12.

Mat. 26. 39. &c.

Luk. 12. 44.

Mat. 27. 46.

AA. 10. 10 &c.

the meaning of the vision, according thereunto he had preached to *Cornelius* and other Gentiles with him, how did the other Apostles and the rest of the Church at Jerusalem bewray their ignorance also of the calling of the Gentiles, by their offence at *Peters* preaching vnto them, vntill *Peter* had made relation by what warrant and authoritie, and with what successe from God he had done all that he did. We now here liuing, do know all these things: yea, we hauing bin Gentiles as well as any other, without *Christ*, aliens from the common wealth of *Israel* strangers from the covenants of promise, &c. do now through the grace of God partake with other Gentiles in their calling, and hauing bin farre off, are made nigh by the blood of *Christ*. Yea, we haue all the will of God written by the Apostles long after the former words of our Sauour to the Apostles, whereunto (as we haue heard) nothing is to be added, or euer shall or may be added. How are we therefore to leape for ioy, and to reioyce with ioy unspeakable and glory? The Psalmist often prophetically bade the Gentiles in the promise hereof to reioyce. Shall not we then much more reioyce that enioy this promise? Yea, let vs testifie our said ioy and thankfulness for the matter of it, by making further vse of instruction. Let vs attend, yea the more abundantly (as the Apostle saith) attend: yea, he saith that we ought to attend to the things (of this will) that we haue heard, whereby we are thus blessed. The word translated to attend, signifieth *adhibere*, to apply. What must we apply? Our eares to heare; yea also our minds more and more to vnderstand; yea, our loue, more and more to embrace and loue it: our feare, more and more to stand in awe that we offend not this will of God: our delight, to take more and more pleasure in it: our hope, more and more to expect with assurance the performance of every legacie therein bequeathed vnto vs: our hatred, more and more to loath whatsoeuer is contrary vnto it: our zeale, to be more and more earnest according to euery occasion for it. What more? Our mouthes to make confession of

Ephel. 3. 12. 13.

1. Pet. 1. 8.

Heb. 3. 1.

Ff

it:

it: yea, our whole man more and more to yeeld all obedience vnto it, and to whatsoever is in our power for the advancement of it, whereby we may the better testifie it to be indeed in our hearts. And all this we ought to do the more abundantly, according to the signification (as I said) of the word translated the *more*. Now this word being a comparatiue, must needs haue relation to some other, in respect of whom we must more abundantly apply our selues vnto it. Who are they then whom we must more abundantly, and as it were without measure, as neuer being satisfied, so apply our selues to the things which we haue heard of this will? The Fathers that liued vnder the old Testament, mentioned in the beginning of the first Chapter to the Hebrewes. The rather must we labour so as before we said, to apply our selues wholly to the things we haue heard out of this will, more abundantly then euer the said Fathers did; because *Peter* speaking of those Prophets by whom God had in old time so spoken to those Fathers, as the Apostle speaketh in that first verse of the first Chapter to the Hebrewes; because *Peter* (I say) speaking of those Prophets, saith, that *it was reuealed vnto them, that not vnto themselves (viz. so much) but vnto vs they should minister the things which are now reported (or shewed) by the Preachers of the Gospell, with the holy Ghost sent downe from heauen, &c.* Is it so? It is not then enough for vs so to apply our selues to the things we haue heard and daily do heare, as the said Fathers did, but we must labour so much the more herein to excell them, by how much the more the Lord hath bettered his will towards vs above that that he did vnto them. For *to whomsoever much is giuen, of him much is required.* But is it so with vs? Oh that it were so. But alas, alas, we come farre short of them. The poorest of those Fathers, in godlinesse and in such regard of those things that they then heard, are much before vs, euen before such of vs as account theselues the richest, in those things that we daily heare or may heare, and whereby also we enioy many other mercies. It may be
some

1. Pet. 1. 12.

Luk. 12. 48.

some of vs haue now more knowledge; but if the godlinesse of such be not according, their sinne is the greater.

Luk. 12. 47.

CHAP. XVI.

Of other vses of the former doctrine, from those former three adiuncts of the will of God.

HAuing before made some generall vse of the doctrine from these three adiuncts of the will of God, *good, well pleasing, and perfect*; I will now come to some more particular vse thereof concerning both the dutie of the people towards the Ministers of the said will of God, and also of the Ministers themselves in respect of the excellencie of that will, so by those adiuncts commended.

Concerning therefore the former of those two, the more excellent that those three adiuncts before handled do shew the will of God to be, the more excellent also must needs be the calling of them whom the Lord hath made Ministers of the said will: as his spirituall Lawyers indeed to declare the said his will vnto his people, and to lay forth and (as it were) to pleade all his bountifull and most princely legacies therein bequeathed vnto them against all the enemies of their saluation, that endeavour what they can to depriue them of the said legacies. The more excellent (I say) that by those adiuncts of this will the Ministers thereof are, then were the Ministers of his former will, now by this his last will (in part) reuoked and disanulled, they more highly must they be accounted. For, as the Apostle to the Hebrewes proueth Christ the first and chiefeft Minister of this will, yea the Lord and Master of all Ministers; yea also the onely Iudge, before whom all his Ministers and Lawyers must pleade the said will, against all the aduersaries both thereof, and also of all them that haue any legacie therein, and from whom there

The excellencie of the Ministerie,

Heb. 1. 3. 13. 20
1. Pet. 5. 4.
Ioh. 13. 13.

Heb. 7. 22. & 8. 6

Mat. 11. 9.

ver. 11.

lyeth no appeal. As (I say) the Apostle proueth this first and chiefeft Minister of this Will to be so much greater then Aaron the first and chiefeft high Priest of the Law and of the former will of God, yea the chiefe Iudge, before whom all matters of difference betwixt cleane and vncleane, &c. were to be heard, tried and determined, by how much better this Testament is, *whereof this first and chiefe high Priest Christ Iesus is the suretie or mediator, as hauing better promises then the old Testaments had*; so by the same reason also all the Ministers of the Gospel may well be iustified, in respect of their calling, to be greater and more excellent then all the Ministers of the Law; namely, because vnder Christ, by Christ and for Christ they are Ministers of a better and more excellent Testament.

Hereunto accordeth the commendation of *Iohn* the Baptist about *Eliab* and all the other Prophets, before whom notwithstanding he preferreth *the least in the kingdome of heauen*; that is, the least Minister of the Gospell, even the meaneft or gitts if he be sufficient. For the Gospell there and often elsewhere, especially in parables, is called by the name of *the kingdome of heauen*, because it is Christs *Scripter* of that *kingdome*, and the *key* whereby he openeth it vnto vs, and letteth vs into it; and the meanes whereby men are made partaker of the kingdome of grace here, and shall hereafter be posselt of the kingdome of glorie; and without which none shall or can euer attaine vnto this kingdome, either of grace or of glorie. *Iohn* also was greater then any of the Prophets, because his ministerie was greater then theirs, as being a middle ministerie betwixt the Law and the Gospell; neither of the Law, nor of the Prophets; and yet, as greater then of the Law, so also lesse then of the Gospell. The Ministers therefore altogether of the Gospell, cannot but be greater then both *Iohn*, and also much more then of the Law onely, who were lesse then *Iohn*.

Now then if the Ministers of the Gospell be greater then the Ministers of the Law, it followeth also, that they are

are more to be respected then the Ministers of the Law, what soeuer they were.

And in the former comparatiue commendation of *Iohn* by our Saviour, aboue the Ministers of the Law, let vs note one thing, and let vs note it well, that therein he speaketh climatically, that is, tiseth by degrees higher and higher; from a reed shaken with the wind; to a man clothed in soft raiment: describing such an one by his place where he is, namely in Kings houses or Courts; from such a one to a Prophet, from a Prophet to *Iohn* the Baptist; from *Iohn* the Baptist to the least in the kingdom of heauen: by the least in the kingdom of heauen, meaning the least Minister of the Gospell, of the least gifts, so he haue sufficient for execution of the Ministration of the Gospell. So our Saviour maketh the least such Minister of the Gospell, how meane soeuer in the eyes of men, yet in respect of his calling greater then *Iohn*; and therefore then the Prophets; and therefore also in the third place then Courtiers, though braue, gay and gorgeous in apparell: which is the more to be noted, because every one almost in these dayes wearing gay apparell (as who almost doth not that can brag it, or be trusted for it, though he leaue them that trust him to take more care to get the price to be paid, then he doth to pay it) every one (I say) in these dayes that is gay coated (though no Courtier) thinketh himselfe a better man then the ancientest and best Minister of the Gospell; and will therefore take place of him; yea, so also will some Seruing-men, especially seruing one of great worship or higher ranke, at least in some place neare vnto him. So will euery meane magistrate in any citie or towne almost, especially hauing so neerime bin his Maiesties Lieutenant, and borne the chiefest magistracie in such cities and towne, though he be out of the said office, and do but onely sit on the bench: and yet such contempters of Ministers, will giue way to a meane gentleman coming to that citie or towne where he is a magistrate. *Aaron* indeed was subiect to *Moses*, because *Moses* was both chiefe ma-

Deut. 18. 18.
Ioh 1. 45.
Act. 3. 12. and 7.
37.
1. Kin. 2. 26.
1. Kin. 1. 19.

Rom. 13. 1.
1. Pet. 2. 13. 14.

Exod. 19. 6.
1. Pet. 2. 9.
Reu. 1. 6. & 5. 10

1. Tim. 5. 17.
1. Pet. 5. 1.

Luk. 16. 29.

gistrate, and also so great a Prophet, that Christ is said to be like vnto him: and so all the Kings and euery King of Iuda had preheminence above all Priests and Prophets: and therefore *Salomon* deprived *Abiathar* from his High-priesthood, for his conspiracie with *Adoniah* against *Salomon*, to haue put him by the kingdome after the death of *Dauid*. And so in these dayes all Kings, or hauing kingly authoritie, are above all Ministers whatsoeuer, as well as above all other within their dominions, and must be accordingly by all honored: yea, so must also all be that any where are in chiefest place vnder them, and represent their persons. And that such kingly maiestie or magistracie is above all ministeriall dignitie (howsoeuer some of the Fathers haue extolled that dignitie) appeareth, in that the kingly dignitie of all Christians is alwayes set before their priestly dignitie. For it is alwayes said, a *kingdome of Priests*, or a *royall priesthood*; and that they are *Kings and Priests*: it is neuer said a *priestly kingdome*, or a *priesthood of kings*; or that we are *Priests and Kings*. Notwithstanding it is a weake argument, and bewrayeth a weake wit and a shallow braine, from the superioritie of *Moses* above *Aaron*, to inferre that therefore euery meane magistrate in dignitie is above, and to take place of euery Minister, yea of any that is indeed a Minister, though he be yonger in yeares; because in respect of his ministerie, which is *character indelebilis*, he is an *Elder*: and as so called, and so ought to carry himselfe, so also he is so to be respected. By the former argument, euery meane Constable may also take place of any Minister. Notwithstanding I would not wish any Minister to strue for precedencie, otherwise then in his ministerie to teach it. But as our Sauour saith, *Him that taketh away thy cloake, forbid not to take thy coate also*: so if any such pert and high minded pettie magistrate wil take the place of thee that art a Minister, yea ancient & painfull, let him haue it, and more also, rather then contend with him. It is better for any to take wrong, then to do wrong. It is better also that such an one as shall so contemne

temne a Minister, do shew his small wit and rude manners, then that any Minister should so strive, as whereby to giue any suspicion of pride. For, *the servant of the Lord must not strive, but be gentle towards all men, &c.* Notwithstanding let such weake witted and ignorant gentlemen, so much standing vpon their pantofles, if they haue not learned the dignitie of Ministers, by their honorable names in the Scriptures, by their employment for the saluation of mens soules, and the making of them sons and daughters, as also Kings and Priests vnto God: if by these and other arguments in the Scriptures they haue not yet learned what honour to giue vnto Ministers, let them reade the learned Treatise of that argument, written by one of greater learning and higher place then my selfe; and let the same be as a Primmer to teach him his lesson, for the better estimation of Ministers. Let all so basely esteeming of Ministers of the Gospell, of whom they should with admiration say, *How beautifull are their very feet!* Let them (I say) remember the reuerence of *Obadiab* (King *Abahs* house-steward) to *Eliab*, no great rich man, hauing bin before fed by rauens, and hauing had no better drinke then *the water of the brooke Cherith*, and bin also nourished by a poore widow of *Zarephath*. Let them remember the like of the third Captaine sent with fiftie men to fetch the said *Eliab* before King *Abaziah*, together with the fearfull fire of God vpon the former two Captaines with their fifties, sent to the same purpose, for their rude and imperious doing the Kings message vnto him. Let them remember what our Sauour said to the seuentie Disciples sent forth by two and two, *He that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.* Let them remember how *Paul* beseecheth the *Thessalonians* very highly to esteeme them that laboured amongst them, and were over them in the Lord, *admonishing them, &c.* Let them remember that the *Galatians* whiles they were in their right minds, not bewitched, nor (as it were) distracted by false Apostles, esteemed *Paul* as an *Angell of God*, yea as *Christ Iesus*,

2.Tim. 2.24.

1Isay. 52.7.

Rom. 10. 15.

1.Kin. 18. 3.7.

1.Kin. 17.4.9.

2.Kin. 5. 1. 13.

ver. 10. 11.

Luk. 10. 16.

1.Thes. 5. 12.

Gal. 3. 1.

cap. 1. 14.

2. Cor. 13. 15.

Mark. 9. 29.

How the loue
of men towards
their Ministers,
as also their in-
ward reuerence
of them may be
discerned.

Diligent Mini-
sters, diligent to
be heard.

Mat 23. 2. 3.

sw, so that they would have plucked out their eyes (if it had bin possible) and haue giuen them to Paul. Alas, how many in these dayes would if they could, scratch out their Ministers eyes? Certainly, as Paul saith of the Corinthians, that *the more abundantly he loued them, the lesse he was beloued of them*: so may many good and carefull Ministers say in these dayes of some of the people whom they haue taught, and for whom and theirs they haue prayed, and haue bin heard in the things they haue prayed for in their behalfe; especially if they shall either publicly reprove any thing whereof their consciences doe accuse them, though the Ministers neuer in such reprehensions neuer meant them; or at the least any thing roundly speake of any thing but priuately. And such base estimation of Ministers hauing once possessed the minds of men, it will hardly be cast out by Christs disciples if they were here, *with- out prayer and fasting*. Neither is this the fault of profane and ignorant men, but of men of great knowledge and profession; yea also of no small fashion otherwise: and therefore indeed towards Ministers the more bitter and impatient.

But because such loue and high estimation of Ministers, as the Apostle commendeth to the Thessalonians, are things inward; how may they be discerned by others that cannot see into the inner parts of a man. To omit that outward reuerence and respect that is common to other persons of any eminencie in the world, as the which may be gathered by some thing before spoken of the carriage of other toward et' er Ministers, and the which is ordinarily vsed, I will onely commend three things; whereby the due loue and estimation of Ministers may be discerned: first, diligent hearing of them: secondly, sufficient maintenance: thirdly, true obedience. Touching diligent hearing, first of all let vs remember, that they are so to be heard, though they do not liue according to their teaching and doctrine, but cleane contrary thereunto. For so our Saviour commanded concerning the *Scribes and Pharisees*.

risces. For the life of such, shall onely increase the condemnation of such Ministers themselves, it shall not any whit preiudice the attentive and reuerent hearer: neither may it be pleaded as an excuse for not hearing of such Ministers. Where there is a commandement for doing any thing, there is a promise of blessing to them that do the thing commanded. And hath not the Lord blessed the ministerie of some that haue bin wicked? Verily he hath: as appeareth by that that is written of such as shall be able to please in the last day, *they had prophesied, and cast out devils, and done many wonderfull works in the name of Christ*; who notwithstanding shall be reiected as *workers of iniquitie*. Gods blessing is not tyed to the persons of any, but attendeth vpon his owne ordinance carefully respected. The word of God in the mouth of a man, hath first come out of the mouth of God himselfe; and therefore it *shall not returne to the Lord in vaine, but it shall accomplish that which he pleaseth, &c.* and be a *saouir either of death vnto death or of life vnto life in both a sweet saouir of Christ*. God his iustice is as precious vnto him, as his mercie. Our Sauiour also saith, *He that hath an eare to heare, let him heare what the Spirit saith* (not what man saith) *vnto the Churches*. Do not also the excellencie of the word and our necessitie require the hearing thereof, by whom soeuer preached?

But for all that, some perhaps may aske more particularly, what Ministers are to be heard? I answer, that on the weeke dayes let men heare any soundly preaching where soeuer they can, as their callings, strength of bodie and affaires will giue them leaue; for the better increase of knowledge, confirmation of iudgement, strengthening of faith, prouoking of loue, growing in all grace. For we must abound more and more in all these things. But on the Lords daies, we must heare our owne Ministers soundly preaching, and especially grating their doctrine with a life agreeable; as also the next so preaching, whose ministerie we may be partaker of, without preiudice to our

Gg

owne.

Mat. 7. 22, 23.

Iob. 22. 23.

Isay. 55. 11.

2. Cor. 2. 15. 16.

Reu. 2. 7. 11. 17.

Our owne Ministers especially to be heard on the Lords dayes.

Phil. 1. 9.

1. Thes. 4. 2.

2. Pet. 1. 5.

and 2. 18.

Heb. 10. 24.

Gen, 2, 16.

Deut, 22, 7.

owne. But what if we may heare some other of better gifts then either our owne or the next dwellers, by whom we may be more edified? We are not so much to respect the gifts of men, as Gods ordinance, both in setting able Ministers ouer vs, and also in commanding rest on his day. For we are as well bound to heare our owne Ministers preaching soundly, as they are bound to preach to vs. They may as well leaue vs, as we them. And we are more bound to rest on the Lords day (without very great necessitie to the contrary) then we are bound to labour on the six dayes. The commandement for sanctifying the Lords day, and resting thereon as a meanes of sanctifying the same, is absolute: but the words, *six dayes shalt thou labour, &c.* are but the libertie so to do, without any absolute necessitie. As the like, *Of euery tree in the garden thou mayst freely eate; viz. except of the tree of knowledge of good and euill, &c.* The like is to be said of that, touching the finding of a birds nest with yong ones, *Thou shalt in any wise let the dam go, and take the yong to thee.* Neither was Adam bound to eate of euery tree except the excepted; nor a man so bound to take the yong birds, as that he should sinne if he tooke them not. So are the words to be vnderstood for *working on the six dayes.* Otherwise it were not lawfull to heare the word on any of these dayes: neither especially to keepe any one of those dayes wholly holy vpon any occasion. By the same reason also that some may leaue their owne preaching Minister, and other neare, both whose labour they may enioy, other may do the like: and so there shall be none left to whom such Ministers may speake. Not so. For we leaue our wiues, children, and seruants, and diuers other too that cannot go abroad. Yea, but by the former reason, they may go as well as your selues. Again, that is spoken more like to them that loue good cheare at other mens tables. But will ye that thus pleade, like it well if your children or seruants would not be content with your diet, but go elsewhere to such as had better fare? As you would thinke your children and seruants to

to

to scorne your diet, seeking better elsewhere: so, who seeth not you to contemne your owne such Ministers and other neare dwellers, so preaching as before I said, in thinking their preaching to be good enough for your boyes and girles, not for your selues?

For who will also to take libertie to go on that day whether they list, to whom they list, is to breake the heart of such forsaken Ministers, and to make the gifts which such high spirited men in conceit of their owne great iudgement thinke but weake, to be much weaker; and so to discourage them, as that they shall not preach to other as they ought and otherwise would; at least that they cannot do their worke *with ioy but with grieffe*, and to the lesse profit of their hearers. Let such heart-breakers, especially by adding affliction to such as whom the Lord by their enemies and other crosses hath before smitten, (no small sinne) let them remember that *if any man thinke he knoweth any thing* (as such so lightly esteeming such Ministers thinke themselves to know more then they) *he knoweth nothing as he ought to know.*

Touching gifts, many such conceited men do greatly erre in their iudgements of mens ministeriall gifts. The sufficiencie of Ministers is not so much to be iudged by their volubilitie of tongue, readinesse of vterance, nimblenesse of wit, vehemencie of affections, and the like, as by substance of matter. Especially this is not to be iudged by professors scarce borne, when such Ministers were first Preachers. Let such censurers of and carpers at the meane gifts of other in respect of the old age of such Ministers, remember what God said to *Samuel*, in his age reiected by the Israelites, pretending notwithstanding the loosenesse of his sonnes, *They haue not reiected thee, but they haue reiected me, &c.* There is the same reason of teaching, that there is of reigning and government: especially when men can take no more exception against mens teaching, then the Israelites did or could against *Samuels* government. Furthermore, as such forsakers of some mens mini-

Heb. 13. 17.

Psal. 69. 16.

1. Cor. 8. 3.

1. Sam. 8. 7.

chap. 12. 4.

Dan. 1. 8.

2. Cor. 11. 5.

1. Cor. 1. 12. and
3. 6.

sterie, to go to other farther off, more then double a Sabbath day iourney (which yet was not permitted, but taken vp by custome) breake the hearts of them whom they do so forsake; so also they may pufte vp them to whom they so go in such maner, as they know not themselves nor their ancients, but thinke themselves far greater then they are, and other to be meaner then they are, and then their betters elsewhere haue accounted them: yea then by their labours (to omit some other things) they haue approued themselves. Oh the heart of man herein is deceitfull aboue all things, and is as easily pufte vp, as any other way corrupted. As God also giueth not alwayes the greatest blessing to the greatest fare for the bodie, but sometimes maketh men to prosper as well with course cheare as with the diet of Princes or Nobles, (as appeareth by *Daniel* and his companions, and daily by many poore mens childre, that being hardly brought vp, looke as well, and are as comely and beautifull as the children of other that are most daintily fed,) so also the Lord sometimes blesteth the meane gifts of some (that are especially accounted meane) to as good edifying of other in the faith, as the greatest gifts that are. Daily experience teacheth this. The worthiest Ministers for learning, paines and godlinesse, haue not alwayes the most and best Christian congregations. Some are esteemed not according to their worthines, but according to the conceits of the esteemers. What comparison betwixt *Paul* and *Apollos*, either for calling, or for diuine knowledge, or for godlinesse? yet some preferred *Apollos* before *Paul*, not a whit behind the very chiefeest Apostles. But did not *Paul* by the Spirit of God reprove it? Notwithstanding so do some in these dayes: passing by the Churches of some when they are going to their worke, and going much further, and yet not faring better then they might haue fared at home. More edifying also is not so much to be boasted of by words, as to be shewed by works. Much and earnest prayer will obtaine as good a blessing vpon meane gifts, as vpon greater.

As

As the Lord saueth from outward dangers, as well by sea as by many; and feedeth as well plentifully with a little as with much: so he both can and doth often feede the soules of some, and maketh them as fat and in as good liking, where there is true humilitie, by men of meane gifts conſcionably employed, as by the greatest gifts of other, though also carefully employed. This by some of the best Diuines is well gathered from the example of the Angell of *Philadelphia*, who though he had but a little strength, that is, were of meane gifts in comparison of other, yet had the best Church of all the seuen Churches of *Asia*.

Let men also examine the former dealing with such Ministers, by the rule of our Saviour, *Whatſoener ye would that men should do unto you, do ye to them*: and, *Thou shalt loue thy neighbour as thy selfe*. For who of them that make so light account of some, and contemne them, doing the best they can, and that which their betters haue approved, and whereof other as good as themselves would be glad, and for the which they would blesse God. For who (I say) of such would like of such dealing, towards themselves, if they were Ministers? Neither let any man wash his hands from the crime of contempt in this kind, as the manner of most is, how contemptuous soeuer. For the holy Ghost hath recorded *Jacob* as an hater of *Leah*, because he loued *Rachel* more then her. Doth not the Lord also ioyne these two together, *The word of the Lord is unto them a reproch, they haue no delight in it*? Doth he not by this connexion plainly teach, that the word of the Lord is a reproch (or a contempt) to them that haue no delight in it? He is more then purblind that seeth not the like reason to be of the ministerie of the words, and of the word it selfe. Neither can any man discharge himselfe of the contempt of the persons of such Ministers, whose ministerie so comparatively he contemneth. At least the contempt of a mans ministerie is greater then the contempt of his person: because the contempt of that ministry, against which no iust exception can be taken, is the contempt of

1. Sam. 14. 6.
2. Chron. 14. 11.
Iudg. 7. 2.
Mark. 6. 3. 8.
and 8. 7.
Pal. 92. 4.

Rcu. 3. 8.

Mat. 7. 12.
and 22. 39.

Gen. 29. 30. 37.

I. r. 6. 10.

Luk 10, 16.
2. Cor. 13, 3.
1. Cor. 3, 9.

Christ, that speaketh in such a Minister, and God also worketh with him.

2. Tim. 4, 3, 4.

Moreouer, to giue libertie to our eares so to itch after varietie of teachers, though they be good, neglecting our owne not inferiour vnto them (or if in gifts inferiour, yet sound and painfull) is the next stept to *itching eares that shall not endure sound doctrine, but itch after such as by whom eares and hearts shall be turned from the truth to fables*, Popish or other. Let no man be too confident of himselfe touching this danger. For the more confident for the most part men are in this kind, the sooner they are overtaken and bewitched with such teachers, as some examples before mentioned testifie. Are any also that are so confident, so well grounded in the truth, and so well affected towards any Ministers, as the Galatians were towards Paul? who notwithstanding were so soone bewitched, *not to obey the truth*, that Paul himselfe began in his Epistle with a sharp reprehension by way of admiration, that they were so soone remoued from him that had called them into the grace of Christ, vnto another Gospel. Let him that thinketh he stands, take heed lest he fall. Especially let such take heed hereof, that are much caried with the world. For who may thinke himselfe stronger then Demas, whose salutations Paul had before remembered to the church of Colosse, and whom he had reckoned among other his fellow-labourers? yet euen him he brandeth afterward for one that had forsaken him and embraced this present world. But indeed such as profess much, and yet love the world much, and the things that are in the world, are scarce worth six pence a douzen. For how can they, *not having the love of the Father in them*? Such confidence also argueth that inward pride which Peter opposeth to that humilitie wherewith he exhorteth such yongers as now I speake of, *inwardly to deck themselves*: pressing y^e said exhortation with this argument from the effect, both of that pride, and also of the former humilitie, that the Lord resisteth them that are so proud, and giueth grace to them that are so humble. Againe, who euer

Gal 4, 14, 15.
Gal 3, 1.

1. Cor. 10, 12.

Col 4 14.
Phil. 2, 4.

2. Tim. 4, 10.

1. Ioh. 2, 15.

1. Per. 5, 5.

knew

knew or heard of any age, wherein all Ministers were of equall gifts? As in other men, so also in Ministers, there haue bin, are and will be *diuersitie of gifts*, though *the same Spirit*: and, *to euery one of vs is giuen grace according to the measure of the gift of Christ*. What a confusion therefore would this breed in the Church, for euery one to make choice of his teacher, and to go to whom he list?

1. Cor. 12. 4.

Ephes. 4. 7.

I haue the more laboured in this point, because I haue obserued some mens ministry to be so highly magnified, as if euery word they spake were worthy to be written in letters of gold: but the ministerie of other, without any iust exception against it, to be so abased (not perhaps in word, but that more is, in deed) as if no word they spake were worthy to be written in the earth.

I speake nothing herein to coole the heate of any, I wish euery sparke of good zeale in any to be a great coale; euery coale to be a great fire-brand, and euery brand to be such a flaming fire, as *much water may not quench, neither the floods may drown*. For alas, the hottest true zeale of mott, is colder then our last Winter and Spring haue bin. But therefore haue I written thus much, to direct the zeale of all, that it may be *according to knowledge*: and that *knowledge and iudgement may go with loue*, lest otherwise it overflow the banks. *It is good to be zealously affected*, so that the thing wherein we be zealous be good: There be too many that crie downe. Oh that there were more to crie to euery man, *Awake thou that sleepest, &c.* and, *Be zealous, and amend*. And let all men be more humble, not too harshly to censure such Ministers before spoken of, neither so to discourage them, hauing other discouragements too many, and faithfully preaching the word, and gracing the same with a life befitting. Especially let all professors beware of so doing, because their indignities against such Ministers, are greater, and wound the heart more deeply then all the wrongs and iniuries of open enemies, and then can easily be cured.

Cant. 8. 7.

Rom. 10. 3.

Phil. 1. 9.

Gal. 4. 18.

Ephes. 5. 14.

Reu. 3. 9.

To draw towards an end of this point; let all men be
the

Pro. 27. 8.

the more carefull to heare such Ministers so preaching and so living, (as before hath bin said) because if Ministers neglect their people and be absent from them, every man is ready to crie out on them; and yet the cases are *pares*, even equal, both Ministers and people *that wander from their places, are like to birds that wander from their nests.* Is there no danger herein?

Iam. 1. 22.

Rom. 2. 13.

Mat. 6 1. &c.

Mat. 5. 16.

Heb. 10. 24.

1 Cor. 15 58.

Gal. 6. 9.

Pro. 7. 14.

ver. 21.

1. Tim. 6. 1.

As I said before, so I say againe, on other dayes lawfull to be travell'd on, let all men take what paines they can for hearing the word, so that *they be doers of the word, not bearers onely, deceiving themselves;* and shewing forth their good works, not abusing that place of Christ against ostentation, and doing good to be scene of men, vnder colour whereof some boast of that which they do not; but remembring that he that hath forbidden such ostentation, hath also commanded vs to manifest our faith by good works, and so to *let our light shine before men that they may see our good works, & glorifie our Father which is in heauen.* Yea, let them shew their good workes, according to their knowledge, according to their states and callings, according to their abilities, according to the times, according to the necessities of other, according to the defect of good works in other, that is, the more other shew their wickednesse not fearing who behold it, the more let them shew their goodnesse, *provoking themselves so loue and to good workes, and abounding alwayes in the worke of the Lord, knowing that their labour is not in vaine; and not being wearie in wel doing, because in due season they shall reape (a hundred for one) if they faile not.* This I haue the rather added, because as the impudent whore in the Prouerbs, by bragging of her *peace-offerings and payment of her vovves,* deceiued the silly yong man, and with much faire speech caused him to yeeld to her filthy lusts: so some (I would there were not too many) in these dayes make their much hearing, and going to many Sermons, a cloake of much wickednesse, thereby making the name of God himselfe and his doctrine to be blasphemed, and hardning other in their

con-

contempt of the word and hearing thereof, as by the impietie of such iudging all that be hearers to be like, Let all therefore that feare God, and loue the Lord Iesus and his word indeed, labour according to their hearing, so much the more by good works to glorifie God, by how much the more by such wickednesse of other, God is dishonored.

To returne; touching the Lords dayes, if men haue not the word at home, or neare them, but that they must go further off, let them so contriue the matter, by going part of their way ouer night or otherwise, that they labour not and weary their bodies on that day, whereon the Lord hath commanded them to rest. Though it may be more chargeable, yet it will quit cost. If we *buy the truth*, and giue any thing for it; and hauing bought it, *sell it not*, neither part from it, whatsoeuer thereby we may get, the *wisdom* that so we shall *finde will make vs happie*, because the *merchandize thereof is better then the merchandize of silver*, and the *gaine thereof better then fine gold: it is more precious then rubies*, and *all things to be desired are not to be compared vnto it*.

The three adiuncts of this will before handled, do require all good paines and cost for the getting of the true knowledge thereof; the rather because the word *what* prefixed to the said adiuncts, insinuate the said will to be so good, so well pleasing, so perfect, that the goodnesse, well pleasing and perfection thereof may rather be admired then exprest: as the same word prefixed to *the hope of our calling*, to *the riches of the glorie of Gods inheritance of his Saints*, and lastly to *the exceeding greatnesse of his power towards vs that beleue*, in so materiall these things to be rather admirable, then by the tongue of man or Angel to be spoken or vttered. Who therefore would not thereby be prouoked to any good paines, to any cost, whereby to be thoroughly acquainted with it? as also whereby the more to encourage the Ministers thereof with the more alacritie to declare the whole counsell of God therein contained to the

H h

ful 12

Pro. 23. 23.

Pro. 3. 13, 14, 15

What,

Ephes. 1. 18, 19.

Mat. 16. 16.

full? They that herein stick at any cost, at any such paines, bewray themselves to be penny wise and pound foolish; yea, how rich soever, how honorable soever, how gorgeous soever in apparell, by such riches and honour any is, that hath not the knowledge of this will of God, he is but a rich, an honorable, a gorgeous foole. There is no other will of God whereby we may save our soules. *What then shall a man be profited to gaine the whole world, if he lose his owne soule?* Can he give any thing whereby to recover it?

But touching the hearing of our owne Ministers; what if the Parish be so spacious, that the inhabitants thereof dwell three, foure, five or six miles from their own Church (as some Parishes in some parts of the kingdome are) and that the word be preached nearer, as some people go by the Churchyards of other Parishes, that go much farther to their owne Church; what I say is to be done in such a case? I answer, that in such a case, there is better warrant for the father trauell on the Lords day, because of Gods providence in so disposing of Parishes in former times, and thereby making a kind of necessitie of such travelling. Again, in such a case I do in charitie suppose that a mans owne Minister will not be against his going to the nearer Preacher, so that it be without contempt of him; and that when he may he do heare him, not defrauding him of any other dutie. I hope also that none of our wise Ecclesiasticall governors being acquainted herewith, would dislike of this that I say, but would easily grant any reasonable libertie to such as so do dwell. For conclusion of this point, let me speake a little more to such Ministers as are so forsaken and discouraged: in good earnest therefore, and in the words of sobrietie I exhort them to comfort themselves, and that first of all in their assurance of their reward with the Lord, who beholding all their disgrace with men, will in the end give them the more honour and glorie. Secondly, let them comfort themselves with the examples of the Prophets and Apostles, who had none more heauie aduersaries then such as from whom they should haue

haue had most comfort. And what if they find least kindnesse there, where they were bred and borne, &c? hath not Christ himselfe before testified, that a *Prophet is no where without honour, but in his owne country, &c?* and hath he not foretold this vnto vs, that finding it true, we might not be troubled with it, but might haue the more peace in him, &c? Yea, did not Christ himselfe come to his owne, and his owne receiued him not? Who are we that we should be grieved with the like measure that was offered to our Lord and Master? What are we in respect of him? *We are not worthy to beare his shooes, or to loose the latchet of them.*

Moreouer, as Paul said of some in his time, preaching Christ of enuie and strife, *not sincerely, thereby supposing to adde affliction to his bonds,* (by disgracing of him, and perhaps prouoking other against him,) as Paul (I say) said, *What then? notwithstanding euery way, whether in pretence or in truth, Christ is preached; and I therein do reioyce, and will reioyce:* so let the forementioned Ministers say, *Whether such people in contempt or in truth do beare, yet Christ being preached and heard by them, we therein do reioyce and will reioyce:* especially if such other Ministers to whom such people resort, do preach Christ in better sort, then it seemeth those preached him, of whom Paul speaketh. And let no man take the crowne of such Ministers so reioicing from them.

Notwithstanding, I wish not such forsaken Ministers to haue much familiaritie with such as so lightly set by their ministerie. For how can they regard their priuate societie, that care not for their publike ministerie? Neither especially let them be desirous of their dainties: that is, of taking gifts from them. For who knoweth what deceit may be in them? namely, thereby to take occasion of exclaiming against them, as being ready to take whatsoever is offered; and to other to bragge of their bountie vnto them. Let such forlorne Ministers alwayes hold this resolution, not to care for the carnall benefits of them that care not for their spirituall blessings. Yet I need not stand much vpon this cauate, because such as do so lightly esteem

Mark 6.4.

Ioh. 4.44.

Ioh. 16.4.

ver. 33.

Ioh. 1.11.

Ioh. 13.14.

Mat. 3.11.

Luk. 3.16.

Phil. 1.16.

Reu. 3.11.

Pro. 23.3.

of mens ministerie, are very forward in offering kindnesse vnto them. If they shew kindnesse to any, it is rather to farther dwellers then to neare neighbours. Albeit herein they greatly trouble not either the one or the other. Thus much of the peoples estimation and hearing of their Ministers.

CHAP. XVII.

Of the other two duties of the people towards their Ministers, in respect of the excellencie of this will of God, of their maintenance of them, and also of their obedience vnto them: as also of the use of the said doctrine touching the same excellencie of the said will of God, belonging to the Ministers themselves.

Maintenance.

NOW it followeth to speake of maintenance of, and obedience vnto Ministers of this good, well pleasing and perfect will of God. For without these, there cannot be due estimation of them: or if there be any reuerent account, yet it is not sufficient without maintenance & obedience.

Maintenance of Ministers preaching the will of God,

Touching maintenance of Ministers that preach this will of God by them that are partakers of their preaching, it is a maine matter, and such, as without it, the former is not (as I said) enough, and that obedience that is afterward to be spoken of, is but pretended. This is expressly commanded, *Let him that is taught in the word, make him that hath taught him, partaker of all his goods.* This argument also the Apostle maketh the subiect (almost) of one whole Chapter. It is likewise a part of that double honour whereof all Elders, so especially they that labour in the word and doctrine are worthy; and that because the Scripture saith, *Thou shalt not muzzle the ox that treadeth out the corne: and the labourer is worthy of his reward.* Had not our Sauiour said the same before? Onely for reward by the

Apostle

Gal. 6.6

1. Cor. 9.

1. Tim. 5. 17. 18

Mat. 10. 10.

Apostle, our Sauour faith *meate*: but thereby as by *bread* he vnderstandeth maintenance, and all things necessarie for this life. And in both the pronoun *his* is to be obserued, as teaching such maintenance not to be a matter of courtesie or of beneuolence, such as need not to be giuen, but such as must be paid as his owne, and whereto he hath as good right as to any thing else he hath already. May shoemakers, smiths, plow men, hedgers, ditchers, threshers, tailors, or any other labourers or artificers claime reward for their worke, and as their owne due, and may not Ministers that labour and watch for the soules of men, require reward of their labour? What good Minister is there that watcheth not in bodie as well as minde for the people committed vnto him? yea, many a time doth he wake in the night, meditating what to speake, when other sleep soundly. The labour also of the minde is greater then of the bodie. How great then is the labour of both? Two houres labour of the Minister in preaching, doth more spend his spirits and waste his bodie, then two dayes labor in any other bodily worke. Doth the spirits and bodie of one so soke men? Therefore the calling of a Minister is compared to the greatest bodily labours that are, of shepherds that in that country looked to their flocke by night as well as by day; of harvest-men, of husband-men, of carpenters, and the like. Let them that are so hard and straight-laced towards their painfull Ministers, remember what is said of *the cries of those labourers in the eares of the Lord of boasts, that had reaped downe the fields of other, because they for whom they had laboured did withhold their hire from them.* The sentence of Christ at the last day shall be heauie and direful against them that had not giuen meate, drinke, clothing, entertainment &c. to any of his *little ones* that had wanted the same. Oh then how fearfull, how heauie, how direfull shall their sentence and doome be, that haue dealt hardly with his best seruants, whom Christ vsed for the making of men his little ones; or for the nourishment of them to eternall life, being before now borne

Mat. 4. 4. & 6. 11

Gen. 31. 40.

Luk. 2. 8.

Mat. 9. 36.

1. Cor. 3. 7. 8.

9. 10.

1. Tim. 5. 4.

Mat. 25. 41. &c.

Iam. 2. 13.

Act 5. 1. &c.

to God by the ministerie of other? Shall there be indgement without mercie to enery one that sheweth no mercie to any? and shall they find mercie that haue bin vniust vnto their Ministers? Oh that men shoul dreade and know the sudden and strange death of *Ananias and Sapphira*, by a word of *Peters* mouth onely, for keeping backe part of the price of their goods from the Church, which while it was in their possession they might haue kept altogether, and that although they brought a certaine part, and laid it at the *Apo-
stles* fete. Oh (I say) that men should reade, heare and know this, and yet feare nothing by their vniust and cruel dealing with such Ministers as preach this excellent will of God vnto them, not onely not giuing them any thing, yea no part of their goods, but detaining that the which they haue full dearly laboured for. Such men grutch not liberally to fee Lawyers, and bountifully to reward Physicians, for a few words of the one touching their goods, and sometimes for recouerie of, or pleading for some legacie giuen by the last will and testament of some man: for the counsell of the other, and especially for his paines in comming 8. 10. 20. or 30. or 40. milles vnto him, especially in Winter, or when wayes and weather are foule. Yea, they plentifully deale with such, whether they do them any good or no. Yea, they are at greater cost in such things, in three or foure dayes, then with Ministers that labour to make them partaker of Gods infinite legacies, by declaring this his good, well pleasing and perfect will vnto them, many yeares together: yea also for their daily praying for them and theirs; albeit in the distresses of them, selues and theirs, they found God to haue heard them so praying O miserable parsimonie! O lamentable iniustice! Yea, some men of great sort spend more in one yeare vpon dogs, haukes, horses, tobacco, and the like, then in many yeares vpon the Ministers of the word: If they say, their Farmers pay tithes out of their lands for maintenance of Ministers. I answer, first that they pay tithes rather of their owne labour and great paines, then of their lands

lands. Secondly, that if they thinke this shall excuse them from maintenance of Ministers, then let them thinke also it shal excuse them from going to heauen. So let their Farmers go to heauen for them, and themselves go to hell in their owne persons. Yea, to proceed further, who almost is not at more charge with keeping of one horse in one yeare, then in maintenance of the Ministers in many? Hath he more benefit by his horse, then by his Minister? It may easily be so beleueed. All these things do shew how base minded such men are, as altogether *minding earthly things*, and onely *setting their affections on things on the earth*, and *not on things above*, where *Christ sitteth at the right hand of God*: but let them take heed that *their end therefore be not destruction*, as *Paul* writeth in the former place to the Philippians, and so he lose all the benefit of this last will of God. For certainly the Lord hath not bequeathed any thing to any such wretches as these are, but hath shut them cleane out of his will, for hauing *any inheritance in his kingdom*; yea, *the wrath of God belongeth vnto them*. And certainly all such do bewray they neuer felt any sweetness by the said will: if they had, they would more bountifully reward Gods Lawyers that declare the same. O the bountie of *Mathew the Publican*, of *Zachew* also of the same calling. The one vpon his first calling made Christ and many other a feast, a great feast. The other, as soone as euer Christs word in inuiting himselfe to dine with him, had pierced into him, *came downe hastily*, *receiued him joyfully*, and with great alacritie, both shewed his iustice in making fourefold restitution to whomsoever he had done wrong, and also testified his bountie in giuing halfe his goods to the poore. When *God* had opened the heart of *Lydia* to attend to the words of *Paul*, how earnest, how importunate was she with *Paul* and *Barnabas* to come to her house and to abide ther? So importunate and earnest was she, that she would take no nay. When the keeper of the prison into which *Paul* and *Barnabas* were cast, had bin restrained by *Paul* from ordering himselfe, and assured that all the

Phil 3.19.
Col. 3.1.2.

Ephes 5.5.6.
Ct 1.3.5.6.

Luk 5.29.

Luk 19.8.

Act. 16.14.15.

Act. 16.29.30.
&c.

1.Kin. 8. 3. &c.
1.Kin. 13. 7.

1.Kin. 13. 7.

Pro. 9. 5.

the prisoners were safe there, how did he spring into *Paul* with trembling &c. and having heard *Paul* preach, how by this will of God he might be saved, what other great kindnesse did he shew to *Paul* and *Barnabas*? What shall I say of the bountie offered by *Naaman* to *Elisha*, when he felt himselfe cured of his bodily leprosie; of the kindnesse like wife and reward that wicked *Ieroboam* offered to the Prophet of Iuda, when by the prayer of the said Prophet, his hand was restored, that before had bin miraculously withered, because he had stretched the same forth against the Prophet, commanding to be laid hold on, because the said Prophet had threatned the destruction of that Altar that *Ieroboam* had built at *Bethel*. By these examples it most evidently appeareth, that all niggardly persons towards the Ministers of this Gospell of God, have neuer tasted of the sweetnesse of the said will. For had they, though but a little, they could not but be respectiue of them, and helpfull vnto them; especially knowing their necessitie. Yet some, whatsoeuer they heare or see, by their apparel, by their debt to other, or any other wayes, wil neuer beleue they want, till either for debt they be clapt vp in prison, or starue for hunger. Who is so rude and barbarous towards other men (except he be worse then *Nabal*;) that receiuing but a small kindnesse of them, either in a meales meate or other. wife, that will not thinke vpon some way whereby to requite it? O then the ingratitude of some going for professors, that haue no respect to them that giue them many a meales meate for their soules? except when they haue bin at their table, or rather at the table of *Wisedom*, they haue sit looking one vpon another, *without eating of her bread, nor drinking of her wine, &c.* Such will sometimes commend the Sermons of them that lay forth this will of God vnto them; but without kindnesse for all that to them that so lay the same forth; the more they commend the sermons thereof, the more they condemne themselves. Some such hearers thinke the Ministers more beholding to them for their presence and hearing, then themselves to

to their Ministers for all their labour. If they give a Minister a meales meate or two in a yeare, oh then they thinke their bountie to be great, and that such Ministers are much in their debt. But alas, *Iohn* saith, that *we ought to do more* then so euen to *strangers*, that *we may be fellow-helpers to the truth*. But there are few such hosts for entertainment of the Church and of strangers, as *Gaius* was, to whom *Iohn* did so write. If there be one such in a whole towne, all the rest of professors, though richer then that one, will giue him leaue to beare the whole burden alone; yea also laugh sometimes in their sleeues secretly for his so doing. Though diuers Preachers come to a towne, and one of them do bestow his labours amongst them; all will giue one leaue to inuite the Preacher and the rest: or else they must go to some Inne, and dine at their owne charge. Should it be so? Let such take heed they find not as cold entertainment, where they would haue and looke for the best. Do they hope for the reward of a Prophet, that are no readier to receiue Prophets in the name of Prophets? Oh let them take heed their hope faile them not, when the Lord shall take away their soules. Verily many do much deceiue themselves in this kind. But whom do such hard hearted and close fitted professors against the Ministers of this will, most hurt? Not such Ministers, but themselves and other, whom (being willing to enter into heauen) they cannot reach, being oppressed with griefe by want. Let no man say, that such Ministers are faint-hearted that will be discouraged with a little want. *Eliab* himselfe was so discouraged by the crueltie of *Iezabel* against the Prophets of the Lord, that he prayed the Lord to take away his life, &c. So also was *Jeremiah*, that he determined to speake no more in the name of the Lord. And who maketh a small matter of want, against which the Prophet *Agur* so earnestly prayed? and whereof *Jeremie* saith, *They that are slaine with the sword, are better then they that be slaine with hunger*. Alas, they that are full feelee it not, though they know not what evil may be upon the earth, to make them to feelee it as well as other:

3. Ioh. 8.

Rom 16. 23.

Mat 10. 41.

Iob. 27. 8.

1. Kir. 19. 4.

Ier. 20. 9.

Pro 30. 8.

Lam. 4. 9.

Ecclel. 11. 2.

Pro. 12. 10.

Mala 2. 13.

Iob. 13. 4.

Iam. 2. 15, 16.

Gal. 6. 6.

1. Cor. 14. 8.

yet it is heauier then many can beare; yea, that are strong to beare other burdens. *The righteous hath more regard of the life of their beasts*, then such hard-hearted wretches haue of the life and comfort of their Ministers, or of their owne soules good. Oh that these things were considered. Did the Lord behold the hardnesse of some husbands toward their wiues in *Malachies* time; whereby such *wines filled the Lords altar with teares*, with weepings and cryings out? and will he put vp the sighings and gronings of his Ministers, by such hard and wretched dealings towards them? Some hearing them complaine of want, will bid them be of good cheare, and comfort themselues as they haue comforted other; the Lord wil provide for them, &c. but in the meane time themselues though neuer so able, will do nothing. These indeed are wordy comforters, and such *physicians of no worth or value*; as *Iob* calleth his friends. These are such as *James* speaketh of. God comfort them more by his word for the time to come, then they for the time past by their workes haue comforted such Ministers; yea, or then themselues yet haue for their owne soules. Some perhaps will obiect, that some Ministers are rich of themselves, and haue enough of their owne. So indeed some thinke, though they see the contrary. And so some thinke, if a Minister haue neuer so little. Euery thing is thought too much for him; though such speakers thinke nothing enough for themselves. And what if a Minister be rich of himselfe? is that enough to excuse such cormudgers from *making him partaker of all his goods*? Doth the Apostle giue the former commandement with any such condition? Let such a one say so to his tailor, to him that hath sowne his ground for him, &c. coming for mony for his worke, will it be taken at his hand to tell him, What, you need not any mony, you are rich of your selfe? The same might the Corinthians haue obiected to *Paul*, because he saith that he *robbed other Churches, and tooke wages of them, to do service vnto the Corinthians*: and so indeed may some Ministers say in these dayes, that they receiue

ceiue kindnesse of other, to do good to them that regard them not. But was not that of *Paul* a commendation to the Corinthians? No: he rather objected it as a great disgrace vnto them, and a reprehension of them. So is the like to all other that do the like.

Is it not also a shame that Iesuites and other Popish Priests should be bountifully maintained by the Papists within our land, and diuers painfull Ministers so neglected as they are by professors of the Gospell? Alas, they should be so bountifully rewarded, that they might be *hospitall to strangers*, for the better gracing of their ministerie. But now, that perhaps of the Apostle for Ministers to be *hospitall*, is thought to be, that they should be put into some hospitall, there to liue with other poore men. The words of our Sauour to his twelue Disciples sent out by him to preach for a time, that *they should not provide gold or silver, &c.* do not at all infringe, but much confirme this maintenance of Ministers of this will of God that I pleade for, because by confirming the said words by these, *For the labourer is worthy of his meate*, that is, of all things necessarie for this life, euen abundantly according to his calling; those words (I say) of confirmation do plainly shew, that the Preachers of the word should altogether be maintained by them to whom they preach; and that that they haue of their owne, to bestow it otherwise, as themselves shall thinke good.

Vnder this dutie of maintenance, I comprehend all other kindnessees needfull for them; especially visiting them in sicknesse or in prison. For if these things must be performed to *any of Christs little ones*, must they not much more be performed to his Ministers? *Iosb* King of Iuda (though wicked) *visited Elisba the Prophet being sicke, and mourned* (as the text saith) *ouer his face*: yea it also saith, that *he came downe vnto him*; which doth the more commend his paines. What then shall be said of many in these dayes, accounted Professors, and farre inferiour to Kings, that disdain to visit Ministers of the Gospell in their sick-

I i 2

nesse,

1. Tim 3. 2.
Tit. 1. 8.

Mat. 10. 9.

Ministers to be
visited in prison
and in sicknes.

Mat. 25. 36. 43.

2. Kin. 13. 24.

Judg. 1. 6. 7.

nesses, that are greater then *Elisha* the master of *Elisha*, as before we haue heard. Let all such take heed, that as *Adonibezek* had the same measure offered vnto him, that he had met to other, so they in their sicknesses or imprisonments be neglected as they haue neglected other; yea euen by such Ministers as by whom they might be most comforted.

1. Sam 9. 3.

1. Sam. 17. 27.
28. compared
with 19. 38.

1. Kin. 2. 17.

1. Chron. 24. 22.
25.

Mark 9. 24.

Last of all for this point, let all such as haue receiued comfort by those Ministers that haue made this *good, well pleasing and perfect will of God* knowne vnto them; for that good they haue receiued by them, shew kindnesse to the wiues and children of such Ministers after their death. Did not the Law prouide for the wiues and children of the Priests and Leuites after their death? *David* shewed great kindnesse to *Adephiboshe* the sonne of *Ionathan*, after *Ionathans* death, for the kindnesse that *Ionathan* had shewed to him while he liued. The like he did to *Chimham* the sonne of *Barzillai*; for the kindnesse that the said *Barzillai* had shewed vnto him. Yea, he lying vpon his death-bed, gaue charge to his sonne *Salomon* to shew kindnesse vnto the sonnes of *Barzillai*, and to let them be of those that should eate at his table. Yet *Barzillai* being the subiect of *David*, had shewed no other kindnesse then which he owed vnto him, and which to performe was his dutie. On the contrary, what great iudgements did the Lord send vpon *Ioaab* King of *Iuda*, for his not remembering the kindnesse of *Iehoiadah* the Priest vnto his sonne *Zecharias*?

As for such Ministers whose want is not regarded by men, let them comfort themselves in God; and let them remember that both these and all other *must liue by faith*, not onely touching the life to come, but also touching this. Want indeed is a heauie burden; but the more patiently it is borne, the more comfort it will bring in the end. If any mans faith be so weak, let him say with my selfe, *Lord I beleene, help my unbelieve*. Thus much of maintenance of Ministers, and of the appurtenances thereof.

The

The last durie of the people to the Ministers in respect of the excellencie of this will of God, is obedience. This is the chiefeſt for their good, and therefore I haue referred it to this laſt place, that it may be the better obſerued. And indeed the more excellent, the more gracious, eaſie, the better pleaſing and the perfecter we haue heard this will of God to be, the greater reaſon there is, not onely why we ſhould the more highly eſteeme of and reuerence them by whom the ſame is declared vnto vs, and the more diligently heare them declaring the ſame vnto vs as often as poſſibly we may, and wiſhall why we ſhould more bountifully maintaine them, and performe all duties of kindnes vnto them; but eſpecially why we ſhould obey them in all things that they ſhall ſhew this will of God requireth of vs. This is that that the Apoſtle to the Hebrewes exhorteth vs vnto, ſaying, *Obey ſuch as are ouer you in the Lord*, interpreting and laying forth this will of God, with all the legacies (as it were) and bequeſts vnto you, therein contained. So *Peter* hauing moſt earnestly exhorted the *Elders* amongſt thoſe Chriſtian Iewes to whom he wrote, *to feed the flocke of God*, that is, to inſtruct them touching this will of God, and in due ſeaſon to giue vnto every one of the ſaid flocke that portion of ſpirituall food the which that will preſcribeth vnto them, willeth alſo the ſaid flocke to be ſubieſt vnto their ſaid Elders, adding, *Likewiſe ye younger ſubmit your ſelues vnto the elders*, or as ſome reade it, *ſo your elders*. I am not ignorant that other interprete both the word *younger*, and alſo the word *elders* in this place for words onely of age; but I cannot but (with modeſtie notwithstanding) diſſent from them, and ſo expound them for the people generally, and the Elders, as before I haue done. Firſt, becauſe he had before ſpoken of them, vſing the word *Elders* for a name of office, and not of yeares, as it is vſed elſewhere. And although one and the ſame word ſometimes, in one and the ſame place be diuerſly taken, the text, ſcope and circumſtance thereof ſo requiring, yet here theſe things requiring the word *Elders* to be ſo taken as

Obedience to
Ministers.

Heb. 13. 17.

1. Pet. 5. 5.

Trennellius.

1. Tim. 5. 17.

Tit. 2. 3.

Psal. 34. 13.

Pro. 8. 3.

Psal. 45. 10.

Tit. 2. 11. 12.

Luk. 22. 26.

in the former first verse, I see no necessitie of interpreting it otherwise, but great reason to take it as before, even for Ministers of the word especially, as in that place to *Timothy*, and the word *yongers* to signifie the whole flock before mentioned. As the word *Elders* is vsed for Ministers, to teach all Ministers, of what age soeuer, to be graue and sober in all their cariage and conuersation, as elders in yeares ought to be; so why may not the word *yongers* be taken for the whole flocke, of what age soeuer, to teach them to carie themselves towards the Ministers, as they that are yongers in yeares ought to do towards their elders? There is the more reason thereof, because all to be taught in the word are often in the same respect called by the name of *children*, that they may as willingly obey their such teachers, as children ought their fathers. So also the whole Church in the same respect is called *daughter*, *Hearken O daughter, and consider, and incline thine ears*: so often elsewhere. So also (as before hath bin noted) *the grace of God*, that is, the Gospell is said to *bring saluation vnto all sorts of men, teaching vs. to denie all vngodlinesse, &c.* wher y word translated *teaching*, signifieth teaching of children, even yong children, y al may hearken vnto y Gospell. Neither doth the word *yongers*, in this place vsed necessarily or onely signifie yonger in age. For it cometh from another word that signifieth *new*. And so it may be the better taken here, because it is to be supposed that the flocke before mentioned, or the greater part thereof, was more newly converted to the faith then their Ministers. Lastly, the word *yonger* is elsewhere vsed for a word of subiection or seruice. For the Euangelist *Luke* setteth down the words of Christ to his Disciples childishly struing who should be chiefest among them, thus, *He that is greatest amongst you, let him be as the yonger* (which in the Greeke is the very same that is in this place) *and he that is the chief, as he that doth serue*. Here the word *yonger* is opposed to the word *greater* and *chiefe*, and is confounded with the word *seruant*. And this will be the plainer to any that will iudiciously

ciously compare *Luke* with *Matthew* and *Mark*, who both do use two words which do both signifie *servants*.

But to returne to the point of obedience now in hand, the Apostle in the former place to the Hebrewes is very expresse in that behalfe, confirming it from the end (as hath bin shewed) namely, that *elders* there said to have the ruling or guiding of them, may give the more comfortable account, and with ioy and without griefe discharge their dutie to them over whom they are set, because it is vnprofitable that it should be done with griefe.

If also our Saviour Christ charged the Iewes to obey the *Scribes and Pharises* sitting in the chaire of *Moses*, and so long as they taught the law of *Moses*, to do what/soever they should bid them to do, must not all much more obey them that shall teach this will of God, so much better then that will of God giuen by *Moses*, by how much better Christ himselfe is then *Moses*, the Lord and Master then the seruant: The rather must such obedience be yeilded to such Ministers, because they that obey them not preaching the same, do not obey Christ himselfe, nor God himselfe. This obedience to Ministers must be onely in such things as they shall teach out of this will; and according to this will, and in all such things they must be obeyed. *Herod* himselfe as wicked as he was, did many things that *Iohn* preached vn-to him; he did not all. But *Zacharini* and *Elizabeth* his wife walked in all the commandments of the Lord.

The said obedience also must be constant and continue to the end; else there is no saluation. He onely that overcome th shall eate of the tree of life, &c. and not be hurt of the second death: but shall eate of the Manna that is hid, &c. and shall have power over nations, &c. and shall walke with Christ in white, &c. and he shall be a pillar in the temple of God, and the name of God shall be written vpon him, &c. and shall sit with Christ in his throne, as himselfe sitteth in the throne of his Father. Neither must it continue onely, but also alwayes abound.

Finally, this obedience must be as well to their representations

Mat. 10. 26.
Mark. 10. 43. 44.

Mat. 23. 3.

Luk. 10. 16.

Mark. 6. 10.

Luk. 1. 6.

Mat. 24. 13.
Reu. 2. 7.
ver. 11.
ver. 17.
ver. 26.
ch. 3. 5.
ver. 14.
ver. 21.
Pla. 92. 14.
Hol. 13. 2.
1. Cor. 15. 58.
Reu. 2. 19.

Psal. 141.

Pro. 17.

1. Ioh. 1. 4.

1. Cor. 13. 2.

Luk. 12. 47.

Rom. 2. 5.

2. K. 2. 12. & 13.
14.

1. Iam. 1. 1.

1. Pet. 5. 3.

Mat. 10. 26.

hensions of any thing done contrary to this will, as in doing the things commanded therein; because such reprehensions are as excellent ointments that shall not breake our heads. And, the wounds of a friend are better then the kisses of an enemy.

Without this obedience, all other duties to such Ministers, both which before I have spoken of, and all other also shall be in vaine. Such Ministers themselves may fare the better by such duties so performed vnto them; yea also, other thereby may be prouoked to the like; but the parties themselves shall be neuer a whit the better, without this last dutie of obedience. Euen all knowledge without obedience to them that haue knowledge, shall be in vaine. The more also that a man knoweth of this will, not doing accordingly the good commanded, and refraining the euill forbidden, *with the more stripes shall he be beaten: and the more wrath he beareth vp to himselfe against the day of wrath.* All the premises by the people to be performed to the Preachers of this wil of God, are the more to be respected, because the said Preachers by their preaching and by their prayers are the *cheroes and horsemen* of those places where they liue, as well as *Eliab* and *Elisha* were of Israel. Whether also such Preachers be poore or rich, the former duties are to be performed vnto them. They are neither the more to be regarded for their riches, nor the lesse to be respected for their pouertie, (as touching their maintenance,) but all respect of them must be for this will sake, the which they preach and declare. *As the faith of our glorious Lord Iesus Christ must not be had in respect of persons,* so must not the ministerie of our Lord Iesus Christ, as the which is the meanes whereby the said faith is to be obtained and increased. And touching the former obedience, it must not be seruite. As such Ministers must not be Lords over their people being Gods inheritance, neither reigne ouer them as Kings over their subiects; so must not the people be in any such subiection vnto them. Their subiection must not be to them, but to their doctrine, in teaching this good.

good, this well pleasing, and this perfect will of God.

To leaue the duties of the people to their Ministers, in respect of the said will of God, let me now shew one vie more of the former doctrine, concerning the Ministers themselves. The more excellent therefore the sayd adiuncts shew this will of God to be, the more carefull, diligent, and faithfull ought all the Ministers thereof to be in declaring the same, and laying forth all the benefits thereof, to the people of God to whom the same appertaine, and over whom the Lord hath set them. Let them neither add any thing thereto, nor detract any thing therefrom, lest so of the will of God, they make the will of man. And indeed how foule a thing were it so to deale with the will of a man? Let them preach it in season and out of season. The great ignorance, and the like impietie of the people every where requireth it so to be. Yet alas, how great is the negligence of the Ministers herein? I haue spoken somewhat hereof before. But who can speake enough to cure this disease, against which so many of other Churches, so many of our owne, (all most worthy men) haue writtē so much, so diuinely, so learnedly, so fully and substantially? and yet no reformation, either of Non residence, or of the idlenes of them that are resident. Verely this is the staine and the blame of many Churches. This is the the bane of many soules: so much worse then the murder of so many bodyes, by how much the soule is better then the body. And yet the death of the soule is also the death of the body for ever in the world to come. The body may here be killed; and yet the soule liue: yea, soule and body may liue forever in heaven. But if the soule be here murdered, both soule and body cannot but be cast into hell, *where their worme dyeth not, and the fire shall never be quenched.* Oh, what then shall become of such murderers themselves? Shall they speed better? No: No: A thousand & ten thousand woes shall fall vpon them without repentance: yea great repentance. How fearefull was the state of the rich man that would not refresh the body of one

K k

poore

An other vie of the former excellencie of the will of God, concerning the Ministers thereof,

1 Tim. 4. 2.

Ezech. 3. 18. &
31. 6.
Act 20. 26. 27.

Mar. 9. 43. 44.

Luk 16, 14.

poore *Lazarus*? He would have ben glad of the least mitigation of his torments, and begged hard for it, but could not obtaine it.

The negligence also of the Ministers: in discharge of their office, is the cause likewise of all outward evils and calamities to the people. But this sore requyresth the help of our governours, for the cure thereof by their authority, without it, all speaking, all preaching, all writting will doe no good. The more this evill hath hitherto ben spoken, preached, and written against, the more it hath increased, and dayly doth increase. Let vs therefore the more earnestly pray the Lord to incline the heart of our dread Sovereigne: and of our other Rulers vnder his Maiestie, to put to their helping hands, for redresse and Reformation thereof.

The conclusion of this Treatise,

Thus much of these two verses, and of this Argument of the Christian Sacrifice. Now the Lord sanctifie the consideration of all his mercies, as especially of the life to come so also of this life, received and promised to the good of all to whom these my weake labours shall come: yea also of my selfe, that from the same, and according to the measure of the same, to every one imparted, we may present our selves, soules and bodies, with all the powers of the one, and members of the other, such a sacrifice both active and passive as before we have heard: even living, holy, and well pleasing to God: and that according to his words: and because his word doth both require it, and is also the meanes to quicken vs, to sanctifie vs, and to make vs well pleasing unto him. The same Lord also for our better so doing, keep vs from all conformitie spirituall and other vnto this world, and the wicked therein: giving vs grace likewise not onely so to doe: but also to be transformed and turned to God, by the renning of our mindes touching our vnderstanding, reason, will, and affections, and also of our whole man: to this end, that we may be able to proue, iudge and approue, *how gracious, well pleasing, and every way perfect the will of God now is* in this time.

time of the gospel, since the coming and by the coming of *Christ*, both farre differing from, and also farre above all his will in the time of the law and old Testament; that so we may labor the more for the knowledge of it, and so much the more to blesse God for it; by how much the more he hath blessed vs in it: striving likewise so much the more to excell all that lived vnder the old Testament in all true godlines. by how much the more this his list will excell the former: and that we may accordingly regard all the Ministers thereof: by how much the more we haue heard them to be greater then the Ministers of the old Testament. And finally y^e same Lord, give grace also to all such Ministers to be so much more careful, diligent, and painefull in declaring this will to God his people, by how much more God hath now graced, and honored them by be trusting them with a greater and more glorious Ministerie then ever was the Ministerie of *Moses*, of the *Leuiticall Priesthood*, or of any of the Prophets.

All this grace the Lord graunt for *Christ Iesu* his sake, to whom with the Father and the Holy Ghost, be all praise and glorie world without end. *Amen.*

FINIS.

Xk 3



THE AUTHORS POSTSCRIPT

to his Children as it were his last Will
and Testament vnto them.

DEARE Children,

I am now going the way of all the earth, and by age ready to leaue the world and the things that are in the world, and so to goe from you and all other therein, and therefore as *Hezekias* was commanded to set his house in order, or to giue precepts to his house because he should die and not liue. So doe I at this time August 22 Anno Dom. 1622. and of our Soueraigne Lord *James*, by the grace of God of great Britaine, France and Ireland King, defender of the faith &c. the twentie.

First therefore and principally I bequeath and resigne my soule vnto God, and to his sonne *Iesus Christ*, who by his pretious blood hath redeemed mee, and sealed my said redemption by his holy spirit of promise. In which respect as I detest all errors & heresies generally, so more especially I abhorre and condemne to the pit of hell the whole doctrine of Popery, with all the Reliques, Ceremonies, and other apurtinances thereof whatsoever, from the least to the greatest, as the which springing from hell, haue bin daily hatched and nourished by that Antichrist of Rome, the man of sin and child of perdition, and the which therefore are nothing els but doctrines of devills. Touching my body if I die in peace, I desire it may be honestly committed to the earth from whence it came. If otherwise, let God dispose thereof according to his pleasure. Sure I am that whatsoever become of it here, and how vile so euer it be by sinne, and the infirmities thereof through sinne, yet it shall be changed and fashioned like to

the

1. King 20.

Isai 38.1.

1 Pet. 1. 19.

Ephes. 1. 13.

1. Thes 2. 3.

1 Tim 4. 1.

the glorious body of Christ Iesus himselfe according to that his power whereby he is able to subdue, and will subdue all things vnto himselfe.

Phil. 3. 21.

Touching other things whereof men vse to make their Wills, because I may say to you as Peter said to the lame man, *Siluer and gold haue I none, but such as I haue giue I vnto you*, therefore all my Will following shall wholly consist of such precepts to you as my selfe haue receiued of the Lord. Now then, as I haue written that my former Treatise of *The Christians Sacrifice* for the instruction of all Christians generally, so I bequeeth the same to you my Children, and to all yours, which God either hath already giuen you, or shall hereafter giue vnto you, neither that onely but also my other three former Treatises: the first a generall Treatise against Popery, and in the defence of the religion by publike authoritie professed in England, published in the yeare of our Lord 1598. The second of the Dignity of Gods Children, published in the yeare 1610. The third of *Dauids loue to the word of God*, and of his meditation thereof, published 1616. All these read, examine by the Scriptures, make vse of them: of my first Treatise, for the better confirmation of your iudgement against Popery, with a greater prouocation of your detestation thereof; and the better quickning of your liking of the true and sincere religion of protestants; of my second, for your learning how great your Dignitie is as ye are the Children of God, and what vnspeakeable comforts ye may haue thereby: as also how carefull ye ought to be of liuing according thereunto, without any disgrace thereof: of my third for kindling a fire of such loue to the word of God as that *much water may not quench*? as also for so whetting your mindes to the meditation and study thereof, that ye may thinke no paines too much, neither euer be weary of so doing, of this my last, for the presenting your selues soules and bodies such a sacrifice to God, active and passive, as the same setteth forth vnto you. By all the said Treatises as ye shall see

Acts 3.

Cant. 2. 6.

1 Chron. 18. 9.

2. Chron. 15. 2.

Psal. 119. 57. &

143. 51.

Psal. 16. 6.

Ioel. 2. 17.

1. Cor. 3. 22.

Heb. 1. 3.

Psal. 24.

Psal. 37. 29.

1. Pet. 1. 4. 5.

Psal. 34. 1.

Ioh. 10. 29.

Psal. 27. 1. 3.

& 6. 4. & 118. 6.

Rom. 8. 32.

1. Cor. 15. 12.

Colof. 3. 1.

1. Pet. 2. 17.

who hath beene your Fathers God, so *Know him, and serue him, with a perfect heart and willing mind: because he searcheth all hearts and understandeth all the imaginations of the thoughts, and if ye seeke him he will be found of you, but if ye forsake him, he will cast you off for ever.* Though I can giue none of you any portion of worldly riches, yet if ye shall seeke the Lord and find him, then shall ye euery one be able to say with the Prophet, *the Lord is my portion: and that the lines are fallen vnto me in pleasant places, and that ye haue a goodly heritage: and that ye your selues are parts of the Lords inheritance: yea then, what shall ye not haue, For althings are yours. Christ the beire of all things is yours, God is yours: Is not the earth the Lords, and all the fulnes thereof? Then also ye shall haue inheritance for ever, ye shall not be asbamed in the euill time, and in the daies of famine ye shall be satisfied, yea, ye haue an inheritance kept for you in heauen: and your selues are kept for it, not by Angells alone, but by God himselfe: yea by the power of God who is greater then all, and whom if ye haue on your sides, ye shall not need to feare or care who be against you: whether men or Angells. In these things I do not say if, as doubting, but as being perswaded of that which I say, as the same word is often in the Scriptures vsed.*

Many are Gods mercies towards me more then to mine owne Father, first that I haue liued twice his age, and twelue yeares more. Secondly, whereas he had but my selfe alone, God hath giuen me twelue children, whereof I haue yet seuen liuing, besides the children of some of my children. Thirdly, that I haue liued all the time of my knowledge vnder the Gospell. Fourthly that I am a Minister of the Gospell. Fifthly, that ye my children are not onely mine by nature, but Gods also by grace, hauing that marke whereby ye may be knowne so to be. sixthly, that God hath also blessed my ministry to the winning and instrumentall begetting of other children also vnto him. In the seuenth place, I might ad that whereof *Paul* boasteth, but herein I am sparing, that I may no waies seeme

seeme to disgrace any, or any waies to insult ouer them, I hate a high mind in other and therefore far be it from me to bewray the same in my selfe. God haue the glory of all. Now sith ye are not onely mine by nature, but the Lords also by grace, feare ye not but that ye shall be blessed. *The generation of the righteous shall be blessed.* And Gods covenant made with the righteous & their seed is euerslasting, *whom it hath pleased him to make his people, for his name sake he will neuer forsake.*

And now my children looke to your selues, that as the Lord will not forsake you, so whatsoeuer euill daies shall come, ye may not fall from him, yea looke to your selues, I do not say that ye loose not the things that we haue wrought, but that ye loose not the things that God hath wrought in you, that not I, but ye may receiue a full reward. *I am confident in this very thing, that he which hath begun a good worke in you, will performe it vntill the day of Iesus Christ.*

Therefore I speake not as fearing, but as my louing children to admonish you to vse all dilligence for the keeping of your standing. If yea let go your hold of that portion which you haue in God, *what shall it profit you to gaine the whole world?* O gaine of godlines how great art thou? *Thou art profitable, and hast the promise of this life, and of that which is to come.* As ye haue already some portion thereof, so labor to be more and more rich therein. Be ye steadfast, vnmoueable, abounding alwaies in the worke of the Lord knowing that your labour is not in vaine in the Lord, ye haue already in part bought the truth; yet still be bargaining for it, ye want more then ye haue, *Buy it therefore and sell it not.* ye shall haue a good market at the last. Sell all that ye haue for it, rather then not to increase your store of it, heerein be ye like to worklings that whatsoeuer riches they haue, yet thinke they haue nothing. Be ye like to the horseleacher his daughters. *Crie ye alwaies, 'gru', giue, neither be satisfied: neuer say it is enough.* Let none of you be grieued that I haue left you nothing of my inheritance in Kent, neither of my lands since, that I purchased in Suffolke,

Psal. 112. 2.
Ilii 15. 3.
and 61. 8.
1. Sam. 12. 22.

2. Ioh. 8.

Philip. 1. 6.

Math. 16. 16.

1. Tim. 6. 8.
and 4. 8.
1. Thes. 4. 1.
1. Cor. 15. 61.

Prou. 22. 3.
Math. 13. 44. 45

Prou. 30. 15.

1 Tim 3.3.
 Tit. 1.7.
 Prou 1 19. &
 11. 14. & 18. 17
 1. Tim. 6. 10.

Ruth. 1. 21.

Luk. 12. 21.

1. Tim. 6. 17.
 Luk. 10. 10.
 Rom. 3 5.
 1im 1 27.
 Iudc. 23.

Suffolke, as also in Essex, all being now gone, and the price thereof spent: not riotously or otherwise lewdly, but by other meanes. I confesse I haue spent the more for the gracing of my Ministrie, and the prouoking of others to bounty, and by so gracing my Ministrie to win the more vnto God. What other things haue bin the meanes of my present pouertie, as also of the base account that my selfe and ye are in by that meanes, though I neede not be ashamed to relate, yet for other reasons I spare to speake. I might perhaps haue left you somewhat if I had bin more frugall for the things of this life. Notwithstanding although some doe make great shew of great pouertie by their bare apparrell, hard fare, leane cheekes, and borrowing heere and there, without any necessitie in respect of any great charge of children, and yet in the end doe make purchase vpon purchase, yet for my part I hate all such basenes of mind, as disgracefull not onely to the Ministry, but also to Christianitie, as being that filthy luser that is in speciall manner forbidden all Ministers of the Gospell, whereof notwithstanding there is no profit to any in the end: and whereby also some that are in want indeed being thought to be such, and to haue abundance are much preiudiced, and altogether neglected: yea whereby likewise such secret rich men themselues lue in misery, and want as well that that they haue, as that that they haue not. Be not therefore grieued (ô my children) that I cannot giue you any earthly portions. Though I may say with *Naomi, I haue bin full, and now (euen in mine old age) I am emptie,* yet murmure not, that I haue bin no better husband for you, and that ye haue so poore a father in earth, but herein reioyce that ye haue *a rich Father in heauen,* and that your selues *are rich toward him* who also *gimeth vs* all richly all things to enioy: and who bath so written your names in heauen in his book of life as that they shal not be blot- ted out &c. In this assurance keepe your selues vnspotted of the world: and hate the very garment that is spotted of the flesh. Though it should so fall out, that ye should lue

in

in the midst of a crooked and peruerse generation, yet be ye blamelesse and harmles abildren of God, and shine ye as lightes in the world that so ye may shine in heauen as the Starrs; yea, as the Sunne in the firmament. Thinkeno (come to be persecuted for righteousness, neither to be reuiled &c. For Christ sake: but reioyce; yea count it all ioy: for herein is your blessednes, and your faith so tried and purged as gold in the fire, shall be found to your praise, honor, and glory at the appearing of Iesus Christ: and in the meane time the Spirit of glory euen of God himselte shall rest vpon you. This spirit beareth witnes to your spirits, that as ye are here pertaker of the suffering of Christ, so the time shall come when ye shall be also glorified with him, when himselte shall appeare, ye shall also appeare with him in glory. Consider what I say, and the Lord giue you vnderstanding in all things. Be not discouraged by any sufferings from that that is good; but rather be ye incouraged so to suffer, that ye may grow in grace, and in the knowledge of our Lord Iesus Christ. what shall I say more vnto you my louing children. Be faithfull vnto the death, and Christ shall giue vnto you the Crowne of life. Keepe the profession of your hope (against all opposition therevnto) without wauering. He is faithfull that hath promised. Consider one another to prouoke vnto loue and vnto good workes. Though in body ye be scattered one from another, yet in spirit hold communion one with another. Comfort one another, helpe one another that ye may strengthen one another in the Lord. Edifie one another in your most holy faith; praying in the holy Ghost: every one for himselte; and one for another. So keepe your selues and one another in the loue of God that ye may the better looke for the mercy of our Lord Iesus Christ to eternall life: that so by this my last Will and Testament to you, ye may the better enioy all the legacies of the last Will and Testament of our Lord Iesus Christ. To conclude this my postscript, Those good things which ye haue learned, and receined, and heard, and seene in me, doe ye: and the God of peace shall be with you. what soeuer euill ye haue seene me to do through the signe that

L i

dwell.

Phil. 3. 15.
Dan. 12. 3.
Mat. 13. 43.
Mar. 5. 11. 12.
Iam. 1. 3.
1. Pet. 1. 6. 7.
chap. 4. 13. 14.
Rom. 8. 17.
Col. 2. 4.
2. Tim. 2. 7.
2. Pet. 3. 13.
Reu. 2. 10.
Hcb. 10. 33. 34.
Iude. 19.
Philip. 4. 9.
Rom. 7. 17.
Ioh. 3. 11.

1. Theſſ. 5. 23.

dwelleth in me, that do not ye. Follow not that which is evil, in me or in any other, but that which is good. The very God of peace sanctifie you wholly; and keepe your whole ſpirits ſoule and body harmles vnto the comming of our Lord Ieſus Chriſt, whom in all humilitie and earneſtneſſe of prayer, I ordaine ſole executor of this my laſt Will and Teſtament, for the makeing good and performance of euerie thing therein bequethed by me vnto you, and to euerie one of you, and to all yours. In witnes whereof, I haue written this my ſaid laſt Will and Teſtament with mine owne hand, and thereunto haue ſet the ſeale of my heart, the 22. day of Auguſt, and in the yeare before mentioned.

*By me your loving Father
whiles I liue.*

THOMAS STOVINGTON.

Errata.

Pag. 18. lin. 19. after Chriſt. reade, this condemneſh, l. 26. for ſeruus, r. ſeruum. p. 19. l. 16. for better, r. the better. p. 24. 3. reading, r. reading, pag. 27. margen, for imperius, r. ſeruent. p. 58. l. 32. for and, r. or. p. 67. l. 26. for deſacing, r. deſawing. p. 70. l. 12. for to theſe, r. of theſe. p. 88. l. 35. for ſuch as are, r. ſuch are. p. 112. l. 2. for being themſelues, r. in themſelues. p. 114. l. 25. for him, r. whom. p. 117. l. 17. after not, r. only. p. 185. l. 1. for amators, r. amators. but l. 12. for ſum tiam, r. iudicium. p. 121. l. 32. for wiſe, r. wiſe. p. 127. l. 20. after 10 be, r. ſo dead. p. 129. l. 8. for deuider, r. derider. p. 106. l. 10. for more r before p. 221. l. 21. for can brag is, r. can buy it. p. 222. l. 23. for and 10, r. and may. p. 231. l. 25. after downe r. with ſeale. p. 236. l. 1. after are r. not. p. 240. l. 1. after commanding reade him,

FINIS.

d